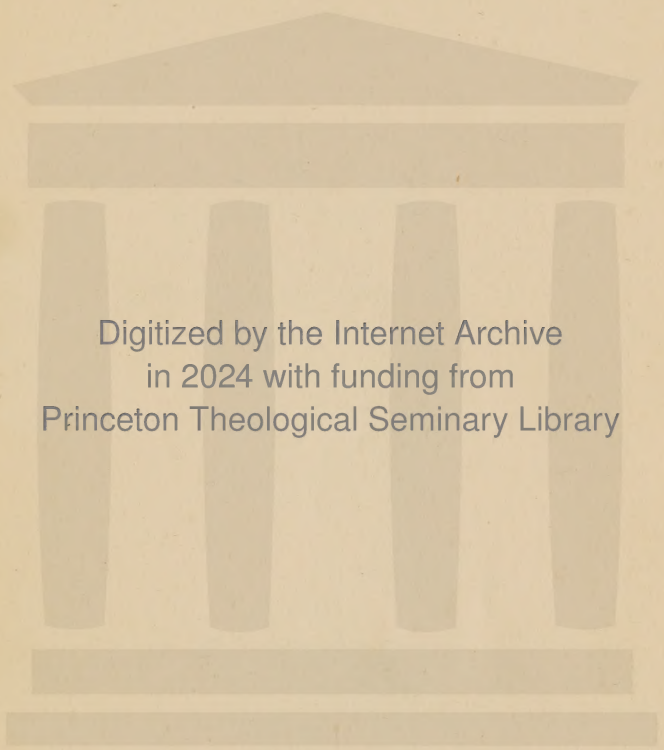
Digitized by the Internet Archive
in 2024 with funding from
Princeton Theological Seminary Library

https://archive.org/details/caseasitisorrepl00good

THE CASE AS IT IS:

OR,

A REPLY

TO THE

LETTER OF DR. PUSEY

TO HIS GRACE

THE ARCHBISHOP OF CANTERBURY;

INCLUDING

A COMPENDIOUS STATEMENT OF

THE DOCTRINES AND VIEWS OF THE TRACTATORS

AS EXPRESSED BY THEMSELVES.

BY WILLIAM GOODE, M. A.,

OF TRINITY COLLEGE, CAMBRIDGE; RECTOR OF ST. ANTHOLIN, LONDON.

FIRST AMERICAN, FROM THE SECOND LONDON EDITION.

"When an innovating party is decided, and the sound party engaged on the defensive only, the innovators will ever have the advantage, and the quiet body of the Church is sacrificed."—TRACTS FOR THE TIMES, No. 81, pp. 22, 3.

"On the issue [of the present 'struggle'] hangs the destiny of our Church . . . a decisive issue it must have."—DR. PUSEY'S LETTER, p. 84, 5.

PHILADELPHIA:
HERMAN HOOKER—178, CHESTNUT STREET.

1842.

Wm. S. Young, Printer.

THE CASE AS IT IS,

OR A

REPLY TO DR. PUSEY'S LETTER,

&c. &c.

THAT the very existence of the English Church, as restored by our Reformers, depends upon the issue of the controversy raised within her by the Authors of the "Tracts for the Times" and their adherents, can hardly be now considered a doubtful matter. It is admitted by Dr. Pusey himself, that "on the issue [of the present "struggle"] hangs the destiny of our Church."* And the character and tendencies of the movement made by the Tractators have been so clearly developed in their late publications, that it must be a voluntary blindness that shuts the eyes of any man to the real nature of the objects they have in view. Presuming upon the impression supposed to have been produced upon the public mind, they have latterly put forth their doctrines with much less "reserve" than was originally maintained. The consequence has been a condemnation of their principal tenets in various episcopal Charges, accompanied with symptoms of a disposition, on the part of our ecclesiastical rulers, to act still more decisively in the matter. That such a movement would materially impede the success of the Tractarian cause cannot be questioned. Accordingly, Dr. Pusey's fears have been awakened for the result, and he has addressed a Letter to the Archbishop of Canterbury for the purpose of deterring the constituted authorities of our Church from an interference so likely to prove fatal to the hopes and objects of the Tractators. Heading a party which has thrown the whole Church into a state of excitement and confusion, and which we are told is prepared to go all lengths and run all hazards in its effort to "unprotestantize" the national Church,† he comes forward earnestly to deprecate the sentence which would impede their career, and open the eyes of many of their followers to the true character and tendency of their doctrines, by the somewhat curious plea that the Church needs repose and quiet.‡ The cure for her present trials and distractions is, that the party

* Letter, p. 85; p. 70, third edition. † Brit. Crit. for July 1841, pp. 44, 5.
‡ pp. 136, 146, 154, &c.; pp. 112, 120, 128, &c., third edition.

who have caused them should be left to work out their plans undisturbed. Such a proposition emanating from those who avow themselves "conspirators," "ecclesiastical agitators," ready to "set the father against the son, and the mother against the daughter,"* to accomplish their purposes, is somewhat startling. But no doubt it is the course best adapted to farther the ends of those who propose it. The difficulty was to induce others to view the matter in the same light; and among the various methods of accomplishing this end, Dr. Pusey has selected one not, it must be confessed, the worst he could have chosen. He has taken a hint from the ingenious device by which the fabled gods of antiquity sometimes rescued a favourite hero in the hour of need. He has endeavoured with considerable skill to envelop the field of battle in a mist, in order, apparently, that those whom he apprehends to be about to interfere, may be so blinded as to the real positions of the combatants, so unable to discern the parties engaged, so perplexed, in a word, by the inability clearly to distinguish what is going on, as to fear to move, lest in the confusion they should wound alike friend and foe.

Thus, we are told that "two schemes of doctrine, the *Genevan* and the Catholic, are, probably for the last time, struggling within our Church."† Such is the character given to the present controversy! According to the well-known Romish tactics, the opponents of the Tractators are all classed together under that name, which, as is supposed, will bring upon them the greatest amount of odium. They belong to the *Genevan* school!

Moreover, the bishops who have reprehended the doctrines of the Tractators, have all made a great mistake as to their real nature.

"The bishops," says Dr. Pusey, "seem to have had in view certain dangers from insulated statements; amid their many duties, some of them manifestly have not had leisure to examine as a whole, the teaching upon which they had to speak. They seem mostly to have formed their warnings on detached passages, or, at the very utmost, insulated Tracts, without having time to inquire whether one part may not have been corrected by another," &c.‡

"They mostly condemn, not ourselves or our principles, but what they *conceive* to be such."§ "It is mostly not our doctrine which is condemned,"&c. "These bishops mean to condemn what they think us to be."‖ "The Bishop of Gloucester speaks but on Tract 90, on Reserve and Tradition, although the affliction in which all must sympathize may have prevented his acquainting himself with other points, *as well as our real meaning as to those on which he speaks.*"¶

And as to almost all the points condemned in their system by the Bishop of Winchester, it is said that *none of them controvert or touch any doctrine they hold.*** In a word, these episcopal admoni-

* Brit. Crit., for July 1841, pp. 44, 5.
† p. 84; p. 70, third edition.
‡ pp. 47, 8; pp. 39, 40, third edition.
§ p. 59; p. 49, third edition.
‖ p. 83; p. 69, third edition.
¶ p. 97; p. 80, third edition.
** pp. 97, 8; p. 80, third edition.

tions are "*not founded on any thorough understanding of the views which are condemned.*"*

So that "these bishops" have all made a great mistake as to the doctrines of the Tractators, and have spoken without taking the trouble to make themselves acquainted with the real state of the case! Nay, more, on their (I believe I might say unanimous) condemnation of Tracts 80 and 87, on "Reserve," Dr. Pusey says, "I may say, *without disrespect*, that I cannot but regard it as an instance in which the bishops have been unconsciously acted upon by current statements and vague accusations, rather than themselves acted on their own dispassionate and mature judgment;" and he adds, that such a treatment of these Tracts, their "being *condemned and spoken of lightly* WITHOUT BEING CONSIDERED," "is but one form of that very habit of mind against which they were directed,"† which in plain words stands thus,—My lords, you are just exhibiting, in your light and unconsidered condemnation of these Tracts, the very habit of mind against which they are directed. Let me exhort you, instead of condemning them, to learn a lesson from them, to act another time with more caution.

So much Dr. Pusey thinks he may say "without disrespect." For it must be observed that one essential part of the Tractarian system is to *profess* the most profound respect for the bishops. "The change of feeling, with regard to the office of every one's own bishop, wrought by more reverent habits and increased appreciation of the feelings of antiquity, gives their words a weight of which they themselves are not aware; the relation in which they stand makes, as one of us feelingly said, 'the slightest word of censure from one's own bishop, a heavy thing;' the very willingness to obey, the reverence and affection which we feel, and would gladly testify, aggravate the weight of every thing which they pronounce against us."‡ All others are their "children in the faith."§ Accordingly, Dr. Pusey does "*not for a moment wish to criticise what they have said in itself.*"‖ But somehow or other they are all at fault in their remarks upon the Tracts. They do not comprehend what they have undertaken to condemn. They have not given due consideration to the matter.

The reader, therefore, will no doubt be ready to ask, What *are*, then, the doctrines and views of the Tractators? This question I will now endeavour to answer.

Whether it is a case in which our ecclesiastical authorities ought to interfere more decisively than they have yet done, I leave them to decide. The solemn obligation under which they have laid themselves to "banish and drive away all erroneous and strange doctrine contrary to God's word," makes it impossible to doubt that they will use their best efforts, as far as opportunity is afforded them, to repress the rising tide of error, and to do so before it overpasses those bounds beyond which resistance will be useless.

* p. 143; p. 117, third edition.
† pp. 76, 7; pp. 63, 4, third edition; see also p. 79; pp. 65, 6, third edition.
‡ p. 4; pp. 3, 4, third edition.
§ p. 8; p. 7, third edition.
‖ pp. 2, 3; p. 2, third edition.

One remark, however, I may be permitted to make in reply to those *consistent* Tractarians who have been so eager to remind the bishops that even their unanimous condemnation of the Tracts would not have the force of law—namely, that however true this may be, it is not the less true that such a sentence would have great moral influence upon the whole body of the clergy, and a large proportion of the laity. There are *many, very many*, in whose minds a less than unanimous sentence on the part of the bishops would at once turn the scale against the errors by which they are now so liable to be misled.

It is, however, at least certain, that the true state of the case ought to be known by all. To this, therefore, I shall, in the first place, and more particularly, call the attention of the reader. I am not unconscious of the care and caution required for such a task. Indeed, from the mode of warfare the Tractators have adopted, it may be almost said to be *periculosæ plenum opus alæ:* for so sensitive are they on the point of being clearly understood before the public mind is ripe for the disclosure of their doctrines, that Mr. Newman says,

"I was very unwilling to state categorically, for various reasons, that the *ora pro nobis* was not on my showing necessarily included in the invocation of saints which the Article condemns."* "Our difficulties are much increased in a place like this [Oxford], where there are a number of persons of practised intellects, who, with or without unfriendly motives, are ever drawing out the ultimate conclusions in which our principles result, and forcing us to affirm or deny what we would *fain not consider or not pronounce upon.*"† Which is as much as to say, It is very inconvenient that men should be enabled to see at once whither we want to lead them, because we wish to lead them on unconsciously.

This "reserve in the communication of religious knowledge" is no doubt quite consistent with their acknowledged principles, but nevertheless must be taken into account by the reader in estimating the real meaning of their statements. And, in good truth, I must confess, that, taking their statements as a whole, their meaning is by this time very sufficiently clear.

Nay, the reader should be aware that we must be prepared for something more than "reserve" in the matter. For, as there is a "reserve" that "withholds the truth," so there is an "*economy*" that "*sets it out to advantage;*"‡ which will be best explained in Mr. Newman's own words: "The Alexandrian father [Clement], who has already been referred to, *accurately describes the rules which should guide the Christian in speaking and acting economically.*" "Being ever persuaded of the omnipresence of God," he says, "and ashamed to come short of the truth, he is satisfied with the approval of God and of his own conscience. Whatever is in his mind, is also on his tongue; *towards those who are* FIT *recipients, both in speaking and living, he harmonizes his profession with his opinions.* He both thinks and speaks the truth, EXCEPT WHEN

* Letter to the Bishop of Oxford, p. 18. † Ib. p. 17.
‡ Newman's Arians of the 4th cent., p. 72.

CONSIDERATION IS NECESSARY, AND THEN, AS A PHYSICIAN FOR THE GOOD OF HIS PATIENTS, HE WILL BE FALSE, OR UTTER A FALSEHOOD, AS THE SOPHISTS SAY . . . . . Nothing, however, but *his neighbour's good* will lead him to do this. *He gives himself up for the Church*," &c. (Strom. vii. 8, 9.)*

Upon this passage I will not trust myself to make any remark.

I will now attempt to set before the reader *the case as it is*, by pointing out,

I. The doctrines which the Tractators are advocating.

II. The terms in which they speak of the English Church, the Reformation, the Church of Rome, and their own objects.

III. The effects to which their teaching has led.

I. The doctrines which the Tractators are advocating.

(1.) *On Tradition and the rule of faith.*

Scripture is not "the only ground of the faith."† Catholic tradition is "a divine informant in religious matters,"‡ "the unwritten word."§ "We agree with the Romanists in appealing to antiquity as *our great teacher*."‖ "These two [the Bible and Catholic Tradition] together make up a joint rule [of faith]."¶ Scripture is "but the document of appeal, and catholic tradition the *authoritative teacher* of Christians."** The notion of the Bible being "the sole authoritative judge in controversies of faith is *a self-destructive principle*."†† "*When the sense of Scripture, as interpreted by reason, is contrary to the sense given to it by catholic antiquity, we ought to side with the latter*."‡‡ Consentient patristical tradition is the record of that "oral teaching" of the apostles which the "Holy Spirit inspired."§§ Such traditions are "unquestionable relics of the apostles,"‖‖ "precious apostolical relics,"¶¶ which men "might and ought to have religiously depended upon."*** Such tradition is "practically infallible,"††† "infallible,"‡‡‡ and, "if we will be impartial, we cannot hide it from ourselves that God's *unwritten word*, if it can be any how authenticated [and the position contended for is, that it can be authenticated and is in the writings of the Fathers,] must necessarily demand the same reverence from us [as his written word,] and for exactly the same reason, because it is his word."§§§ "Between the traditional and written relics of the apostles" there is this difference, "that in the former the *things* only, in the latter the very *words* also, are *holy*."‖‖‖ "Confining our view to that which *touches the foundation*, we shall find that the matters are *neither few nor unimportant* which are settled by traditionary evidence . . . . The points of catholic consent *known by tradition* constitute the *knots and ties of the whole system*, being such as these,—the canon of Scripture, the full doctrines of the Trinity and Incarnation,"&c.¶¶¶ The "*Rule of faith*" is "*made up of Scripture and Tradition together*."**** "Our controversy with

* Newman, ib. See Lett. to Bp. of Oxford by a Clergyman of the Diocess.
† Newman, Lect. on Rom., p. 369. ‡ Ib. 329. § Ib. 355. ‖ Ib. 47. ¶ Ib. 327.
** Ib. 343. †† Ib. 35. ‡‡ Ib. 160.
§§ Keble's Serm., 3d edit., p. 24. ‖‖ Ib. 41. ¶¶ Ib. 42. *** Ib. 45. ††† Ib. 142.
‡‡‡ Ib. 146. The case more particularly spoken of in this and the former passage is that of the Nicene tradition; but this, as is evident from the context, only as one instance of that "primitive tradition" which is "a great and real help *from above*." (p. 142.)
§§§ Keble's Serm., 3d edit., p. 26. ‖‖‖ Ib. 107. ¶¶¶ Ib. 41, 2. **** Ib. 82.

Rome," says Dr. Pusey, "is not an *a priori* question *on the value of tradition in itself, or at an earlier period of the Church, or of such traditions as, though not contained in Scripture, are primitive, universal, and apostolical;* but it is one PURELY *historical*, that the Romanist traditions not being such, but on the contrary repugnant to Scripture, are not to be received."* The unanimous witness of Christendom is the ONLY, and the fully sufficient, and the really existing guarantee of *the whole revealed Faith.*" "Catholicity is the only test of truth." "*Scripture and tradition taken together are the joint Rule of faith.*"† "Though Scripture be considered to be *altogether silent* as to the intermediate state . . . . *there is nothing in this circumstance to disprove* THE CHURCH'S DOCTRINE (*if there be other ground for it*) that there is an intermediate state, and that it is important."‡ "We cannot obliterate the fact, that a system ['of doctrine and worship'] does substantially exist in history. . . . . If you think it actually disagrees with Scripture, then you have your choice between concluding either that you are mistaken in so thinking, or that although this system comes to us, *as it does*, on the *same evidence* with Scripture, yet it is not *divine*, while Scripture is. If, however, you consider that it merely teaches things *additional* to Scripture, then you *have no excuse for not admitting it in addition to Scripture.* And if it teaches things *but indirectly* taught in Scripture, then you *must admit it* as an interpreter or comment upon Scripture."§ "Revelation wherever found in Scripture or antiquity."‖ "The Catholic does not allow that the Word of God is against him, but only, in some instances, the apparent meaning of the Scriptures. But let Scripture be *ever so little explicit*, he has Tradition to fall back upon as a guide to its intimations. Not so the Protestant; *to whom the Bible only is the whole word of God.*"¶ "*That the Bible is in the hands of the Church to be dealt with in such a way as the Church shall consider best for the expression of her own mind at the time . . . may surely be considered as a Catholic axiom.*"** "The fundamental tenet which doctrinally is at the root" of the difference between the Tractators and their opponents is, "*that there is altogether sufficient evidence,* INDEPENDENTLY OF THE SCRIPTURES, *that the apostles taught as divine and necessary certain doctrines, and inculcated as essential certain practices.*"†† Consequently, nothing essential would be lost if the Scriptures were to be taken from us altogether! "So long as men are content to receive the Bible in its *authorized sense*, so long the system of revelation stands firm and unshaken. One creed, one definite belief is necessary: they receive that one belief *because the Church offers it them.* The whole process of believing being comprised in one single act of acceptance, the work is finished as soon as it is begun. Before inquiry can have commenced, the man is already a believer; and therefore inquiry as the means of discovering truth is prevented, anticipated, cut off; it does not enter into the system. But once

* Earn. Rem. p. 13. † Tract 78, p. 2 ‡ Tract 85, p. 48. § Tract 85, p. 23.
‖ Brit. Crit. No. 54, p. 224. ¶ Ib. No. 60, p. 437, 8. ** Ib. p. 453.
†† Brit. Crit. for April, 1842, pp. 273, 4.

introduce inquiry, as the ground of belief, as the means of arriving at truth, and you cannot limit its office or its operation."*

(2.) *The obscurity of Scripture even in the fundamentals of the faith.*

"The gospel doctrine or message" "is but *indirectly* and COVERTLY recorded in Scripture, under the surface."† "They [i. e. popular Protestants] must either give up their maxim about the Bible and the Bible only, or they must give up the Nicene formulary. The Bible does not carry with it its own interpretation."‡ "Of what an excellent character is the gift of the Bible, if we have no means given us by which to understand or interpret it? 'If the trumpet give an uncertain sound, who shall prepare himself for the battle?' . . . . To give up the one sense of Scripture which the Church teaches, is ultimately almost to give up the light of revelation itself, and to reduce man again to the guidance of natural reason; for though it leaves a divine book in his hands, it refers him entirely to human reason for the explanation of it. The words he reads are heavenly, but the sense he fixes upon them is the result of the mere exercise of his natural powers of mind. He wants the dogma, *the Church's traditional, divinely-inspired sense of the Bible to make it really a revelation to him.*"§

Such are some of the statements in which the doctrine of the Tractators is enunciated on these important points. And yet on these very points, Dr. Pusey ventures to write thus:—

"Whatever difference there is, relates not to the sufficiency of Holy Scripture in any way, nor to its being the sole source of saving faith, nor to its superiority to man, nor to its authority over the Church; it relates not at all to Holy Scripture but to us; not to the sufficiency of Holy Scripture but to ours . . . . not whether the Church has authority over Holy Scripture but over us; not whether it may 'change or add to, explain away, or contradict' Holy Scripture, but whether we may 'change, explain away, or contradict' the decisions of the Catholic Church. The whole question of tradition relates not to Holy Scripture but to the individual."‖

What! "no difference as to the sufficiency of Scripture," when we are told that "the gospel message is but *indirectly* and *covertly* recorded in Scripture under the surface?"

What! no difference as to Scripture "being the sole source of saving faith," when we are told that it is *not* "the only ground of the faith,"¶ that catholic tradition is "a divine informant," "the unwritten word," to be received "with the same reverence" as the written word, and that our controversy with Rome is not on the doctrine of tradition, but only as to the truth of some particular traditions?

Dr. Pusey intimates that his views on this subject are quite misrepresented by many, for that he does not claim for tradition any authority over Scripture, but only over *us*. Oh! no, as he insists in his Letter to the Bishop of Oxford, the Tractators make tradition only "subordinate" to Scripture; its "*subordinate*" character being of this kind, that from it alone we may or can learn what

* Brit. Crit. for April, 1842, No. 62, p. 488. † Tract 85, p. 27.
‡ Newm. Lect. on Rom. p. 292. See numerous other extracts on this and the preceding point in the "Divine Rule of Faith and Practice." Vol. i. pp. 24 and seq.
§ Brit. Crit. for April, 1842, p. 481.
‖ p. 71, (59, 3d ed.) See the whole of pp. 69—72, (58—60, 3d ed.) ¶ Newm. p. 369.

Scripture means, Scripture containing only (as we are told elsewhere) "hints" and "notices" of the true faith, and tradition delivering authoritatively the whole and complete orthodox faith. He will not quarrel with us as to any terms we like to apply to Scripture. Whatever good *names* we like to give it, he will heartily join us in, if only we will allow him to bind its tongue, and only let tradition speak for it.

But what is this but merely to mislead the reader by a juggle of words? The sole question is, whether the Tractators make tradition the authoritative interpreter of Scripture, from which every man is to learn the faith, and from whose decision there is no appeal. If they do, and the fact cannot be denied, they give tradition authority over Scripture, that is, in the only sense of the phrase in which it has ever been used. No one charges them with supposing that tradition may say, So and so is in Scripture, but it is not true, or may *avowedly* explain away or contradict Scripture. The question is, whether, if it appears to us to explain away or contradict Scripture, we are to put our faith in it as the authoritative interpreter of Scripture (which, if it is the unwritten word of God, we ought to do) or in Scripture itself. And the *former* they expressly maintain.

But Dr. Pusey says that their opponents on such points are almost wholly of the Genevan school, and that the Tractators may "claim without hesitation" that their teaching "is more in accordance with the acknowledged divines of the 17th century," "not excluding even those of the 16th."* Indeed!

Let them hear, then, the words of one whom Dr. Pusey in this very Letter has called "one of the best and greatest minds our Church has nurtured."† To say that "if any controversy should arise concerning *the meaning of those Scriptures* which she hath determined to be canonical . . . . no private man may take upon him absolutely to believe this or that to be the meaning . . . . but with submission of his judgment to the Church's sentence," "is," says Dr. Jackson, "not only to make *the authority of the Church to be above the authority of the Scriptures*, but *utterly to nullify the authority of the Scriptures.*"‡

Or, of their own favourite witness, Bishop Taylor, in the *last* work he wrote. "As the Fathers proved themselves fallible, both as such in writing against heretics, and in testifying concerning the Church's doctrine in their age, so *in the interpretations of Scripture*, in which, although there be *no universal consent* of Fathers in *any* interpretation of Scripture concerning which questions [are] moved, so the best and most common consent that is, men of great note recede from it," &c. § "This is the discourse of that great Christian philosopher St. Clement, from which, besides the direct testimony given to the fulness and sufficiency of Scripture in all matters of faith or questions in religion, we find him affirming that the Scriptures are a certain and the only demonstration of these

* p. 98. (81, 3d ed.) † p. 160 (133, 3d ed.)

‡ On the Creed. bk. 12, c. 23. See this and many other extracts from Dr. Jackson on this point in the "Divine Rule of Faith and Practice," vol. ii. pp. 685 and seq.

§ Works, x. 321.

things; they are the κριτηριον, 'the rule' of judging the controversies of faith; that *the tradition ecclesiastical, that is, the* WHOLE *doctrine taught by the Church of God, and preached to all men, is in the Scripture;* and therefore that it is *the plenary and perfect repository of tradition, that is, of the doctrine delivered by Christ and his Apostles;* and they who believe not these are impious. AND LEST ANY MAN SHOULD SAY THAT 'SUPPOSE SCRIPTURE DO CONTAIN ALL THINGS NECESSARY TO SALVATION, YET IT IS NECESSARY THAT TRADITION, of some infallible Church, DO EXPOUND THEM, AND THEN IT IS AS LONG AS IT IS BROAD, AND COMES TO THE SAME ISSUE,' ST. CLEMENT TELLS US HOW THE SCRIPTURES ARE TO BE EXPOUNDED, SAYING THAT 'THEY WHO RELY UPON THEM MUST EXPOUND SCRIPTURES BY SCRIPTURES, AND BY THE ANALOGY OF FAITH, COMPARING SPIRITUAL THINGS WITH SPIRITUAL, ONE PLACE WITH ANOTHER, A PART WITH THE WHOLE, AND ALL BY THE PROPORTION TO THE DIVINE ATTRIBUTES.' THIS WAS THE WAY OF THE CHURCH IN ST. CLEMENT'S TIME, AND THIS IS THE WAY OF OUR CHURCHES."* That is, you may as well deny that Scripture does contain all things necessary to salvation, as say that though it does contain them, yet tradition or the Church is necessary as the authoritative expositor of them, whose sentence all are bound to believe. A remark that may be useful to some who, though they profess to differ from the Tractators on this point, are, in fact, occupying precisely the same ground, though unwilling to use the same language.†

But having already shown in a former work,‡ *how thoroughly their views on this subject are repudiated and opposed by the best of those very witnesses whom they have cited as their supporters*, I will add no more here, except the remark that the reader will find the Protestant view well laid down by Bishop Marsh in his "Comparative View of the Churches of England and Rome," a work which I had not seen when I published the book above mentioned.

Dr. Pusey will observe, therefore, that his assertion, that the

* Works, x. 396, 7.

† It is remarkable what inconsistent statements are put forth on this point for fear of the abuses to which the right of private judgment might lead. Thus in an Article in the last number of the Quarterly Review, which *contains however a most able exposure of* SOME *of the dangerous errors of the Tractators*, it is said, "Though the Bible had been abused by the licentiousness of private interpretation, they [our English divines] never omitted the opportunity of magnifying it, *in its true interpretation*, [the italics are the reviewer's] as 'the only infallible rule of faith,'" &c., referring to Jackson; (p. 531;) and he tells us elsewhere, that the true interpretation "comes to us on the testimony of the Church." (p. 507.) Now Jackson was far too acute to utter any thing like this, that the Bible *in its true interpretation* was the only infallible rule of faith, and that that interpretation must be taken from tradition; for this, in other words, is that the Bible is the only infallible rule, but that it needs something else to be added to it to make it such a rule. It is in fact *directly* and *in terms* opposed to what he has said in the extract from him just given above; and is merely an inconsistent way of saying with the Tractators that the rule of faith is made up of Scripture and catholic tradition. If in a material rule the measures had to be fitted to some other rule as a standard before we could use them, it would be practically no rule at all, no standard to judge by, and the best and shortest way would be at once to take the second rule as our standard. The statements sometimes made on this subject are precisely the same with that of the Romanist Dr. Challoner, namely, that, on account of the obscurity and diverse interpretations of Scripture, the danger of misinterpretation is to be avoided "by taking the meaning and interpretation of the Scripture from the same hand from which we received the book itself, that is, from the Church."—Grounds of the Catholic Doctrine, p. 18.

‡ Divine Rule of Faith and Practice, vol. ii. ch. 11.

opponents of the Tractators have "throughout avoided this question, whether the chief divines of the 17th century are most with us or with them,"* is altogether a mistake. Indeed, in so speaking, he has put out of sight various replies to the Tractators, which can hardly have escaped his notice. And when we couple with this assertion the assurance that he has "now these many years read diligently what has been written against us,"† the least we can say is, that on this point his memory has been most treacherous, and his remarks strangely erroneous. He can hardly plead ignorance of the existence of such works. Judging indeed by his determined silence respecting all the arguments and authorities they have adduced and the cool repetition of statements which have been long ago demolished, as if they were unanswerable, one might suppose such to be the case. But, at any rate, it is ignorance which few readers will think other than voluntary and culpable, and such as constitutes him a very unsafe guide.

And therefore, when we read that his opponents, "agreeing with the writers neither of the 16th century, nor still less of the 17th, would gain a tacit admission for their own system by the condemnation of ours, and, *themselves of yesterday in the Church*, would condemn us for novel teaching,"‡ we must account for the remark as written by one whose memory is so short as to have forgotten what he professes to have just been reading, and who therefore can hardly be expected to recollect very distinctly the voluminous writings of the 16th and 17th centuries. Otherwise, no doubt, our astonishment, and something more, might be excited in no ordinary degree by such a passage. But after the "Catenas" of the Tractators nothing of this kind can surprise us.

(3.) The absolute necessity of bishops consecrated by succession from the Apostles to the existence of a Church, and the administration of the sacraments.

On this point it is quite unnecessary, I suppose, to offer any extracts in proof of the Tractarian view being such as I have stated it to be. I will merely, therefore, refer to Tracts, 1, 4, 7, 10, 17, 24, 33, 52, 54, 57, 60, 74; Keble's Serm. App. p. 95, &c. and Pref. to Hooker, pp. li., &c. And Presbyterians and Independents, &c., on account of their attachment to a different form of church government, are said to err in a "*fundamental* doctrine."§

How, I would ask, is this statement of the doctrine of the Church of England to be reconciled with the fact of the recognition by our Church from the first of the foreign Protestant Churches as true Churches of Christ, and the full validity, of their ministers and sacraments? Mr. Keble himself allows that "it is notorious" that Jewel, Whitgift, Cooper, and others, to whom the management of the controversy with the Puritans was intrusted during the early part of Elizabeth's reign, did not take the line of argument which he and his party now do. "It is enough," he says, "with them to show that the government by archbishops and bishops is ancient and

* Page 99. (81, 3d ed.) † P. 59. (49, 3d ed.) ‡ P. 99. (81, 3d ed.)
§ Tract 36, p. 3.

allowable; *they never venture to urge its exclusive claim, or to connect the succession with the validity of the holy sacraments,*" while he admits that "it *must* have occurred to the learned writers above mentioned."* Who, then, but one wedded to a hypothesis, would venture to deny that they did not hold such a doctrine? "We are very sure," says Bishop Burnet, "that not only those who penned the Articles, but the body of this Church for above half an age after, did, notwithstanding those irregularities, acknowledge the foreign Churches, so constituted to be true Churches as to all the essentials of a Church."†

Nay; let us go to their own Catena‡ on this subject, and observe how their own witnesses contradict and oppose them.

For instance, Hooker. So clearly is he opposed to them, that Mr. Keble, in his preface to his works, is obliged to confess that he "*shrunk from the legitimate result of his own premises,*" "he did not *feel at liberty* to press unreservedly, and develop in all its consequences, that part of the argument which they [i. e. Laud and others] regarded as the most vital and decisive, the necessity, namely, of the Apostolical commission to the derivation of sacramental grace, and to our mystical communion with Christ."§ And yet, notwithstanding this, they put Hooker into their Catena of witnesses for their doctrine of the Apostolical succession!

Another is Archbishop Bancroft, who expressly maintained that "where bishops could not be had, the ordination given by the presbyters must be esteemed lawful, otherwise that it might be doubted if there were any lawful vocation in most of the Reformed Churches."

Another of their witnesses is Archdeacon Francis Mason, in his "Vindiciæ," who, *in an appendix to this very work, expressly defends "the validity of the ordination of the ministers of the Reformed Churches beyond the seas.*"‖

Another is Bishop Hall; who so far from maintaining their views, says: "Blessed be God, there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. We accord in every point of Christian doctrine without the least variation. Their public Confessions and ours are sufficient convictions to the world of our full and absolute agreement. The only difference is in the form of outward administration: wherein also we are so far agreed, as that we *all* profess this form *not to be essential to the being of a Church,* though much importing the well or better being of it, according to our several apprehensions thereof; and that we do all retain a reverent and loving opinion of each other in our own several ways; not seeing any reason why so poor a diversity should work any alienation of affection in us one towards another."¶

Nearly their whole "Catena" might be similarly rescued from their hands, but these instances surely are amply sufficient to show how utterly unworthy it is of the reader's confidence. And if

* Preface to Hooker, pp. lix.—lxii. † On Art. 23.
‡ Tract 74. § Pref. to Hooker, p. lxxvii.
‖ All these authorities, and many others, with a full discussion of the whole subject, will be found in the Divine Rule of Faith and Practice, vol. ii. pp. 72 and seq.
¶ Bp. Hall's Peacemaker. Works, vol. viii. p. 56.

their own chosen witnesses so completely contradict them, it is needless here, I suppose, to look beyond them.* However I will just remind the reader that on the last assertion of such notions in our Church rather more than a century ago, the Archbishop of Canterbury of the time (Archbishop Wake) vouchsafed no better title to their defenders than "furiosi scriptores," writers that had lost their wits.

(4.) The necessity of the Apostolical commission to the derivation of sacramental grace, and to our mystical communion with Christ.

These are Mr. Keble's own words in his Pref. to Hooker, p. lxxvii. And it appears from Mr. Perceval's statement that this was the leading principle selected by the Tractators at the *commencement* of their labours for inculcation upon the public mind. Among the points which it was then agreed "ought to be put forward by them," the first is,—"The doctrine of Apostolic succession as a rule of practice; i. e. (1) That the participation of the body and blood of Christ is essential to the maintenance of Christian life and hope in each individual. (2) That it is conveyed to individual Christians *only* by the hands of the successors of the Apostles and their delegates. (3) That the successors of the Apostles are those who are descended in a direct line from them by the imposition of hands: and that the delegates of these are the respective presbyters whom each has commissioned."† Hence it is said that our Church is "the only Church in this realm which has a right to be quite sure that she has the Lord's body to give to his people."‡ "A person not commissioned from the bishop may use the words of baptism and sprinkle or bathe with the water on earth, but there is no promise from Christ that such a man shall admit souls to the kingdom of heaven. A person not commissioned may break bread and pour out wine, and pretend to give the Lord's supper, but it can afford *no comfort* to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose that while he does so here on earth, they will be partakers in the Saviour's heavenly body and blood. And as for the person himself who takes upon himself without warrant to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram."§

"With him [i. e. Ignatius] agreed the whole Church of God for the first 1500 years, knowing that when our Lord said, 'Do this in remembrance of me, his apostles only were present, therefore none but they and their deputies could be said to have his warrant for blessing that bread and cup. [What an argument!] And this is a matter *pertaining to each man's salvation.* For that bread and cup are the appointed mean, whereby the faithful are to partake of Christ's body and blood offered for their sins. Can any devout man, considering this, reckon it a matter of small moment whether the minister with whom he communicates be a minister by aposto-

* Extracts from Archbishop Usher, Bishop Davenant, Dean Field, Bishop Cosin, &c., will be found in the work above referred to.
† Appendix to Perceval's Lett. to Dr. Arnold, p. 37.
‡ Tract 4, p. 5, and see p. 2. § Tract 35, p. 3.

lical succession or no! In the judgment of *the Church* it makes no less difference than this; whether the bread and cup which he partakes of shall be to him Christ's body and blood or no. I repeat it: in the judgment of the Church, the Eucharist administered without apostolical commission may to pious minds be a very edifying ceremony, but it is not that blessed thing which our Saviour graciously meant it to be; it is not 'verily and indeed taking and receiving' the body and blood of Him our Incarnate Lord . . . . Communion with God incarnate, such communion as he offers in his Holy Supper, cannot be depended on without an apostolical ministry."* And Mr. Keble tells us that "consecration by apostolical authority *is essential* to the participation of the Eucharist, and so far *generally necessary to salvation.*"† "The attempt," says Mr. Froude, "to substitute any other form of ordination for it [episcopal ordination] or to seek communion with Christ through any non-episcopal association, is to be regarded not as a schism merely, but as an impossibility."‡

Such is their doctrine on this point. In this place I think it needless to do more than refer them to one of their own favourite witnesses, Bishop Cosin, who, when in exile, communicated with those very men whom they have here deprived of the right of administering the sacrament of the Lord's supper at all, observing, "It is far less safe to join with these men that alter the *credenda*, the vitals of religion [alluding to the Romanists,] than with those that meddle only with the *agenda* and *rules* of religion, if they meddle no farther;" a statement which they will find in a work entitled, "Dr. Cosin's opinion when Dean of Peterborough and in exile *for communicating rather with Geneva than Rome*," and one which forms a compendious but thorough refutation of their whole system from the mouth of one of their own best witnesses.

(5.) That the ordinances of the Church are the exclusive sources whence the gifts of grace are derived to men.

Thus Mr. Keble tells us of "the *exclusive* virtue of the sacraments as ordinary means to their respective graces."§ Thus also in the "Advertisement" to vol. ii. of the Tracts, written, I suppose, by the Editor, Mr. Newman, it is said,—"The notion of the Church as *the storehouse and direct channel of grace*, as a Divine Ordinance not merely to be maintained for order's sake, or because schism is a sin, but to be approached joyfully and expectantly as a definite instrument; or rather *the appointed means* of spiritual blessings—as an Ordinance which conveys secret strength and life to every one who shares in it unless there be some actual moral impediment in his own mind—this is a doctrine which as yet is but faintly understood among us . . . . . The particular deficiency here alluded to may also be described by referring to another form under which it shows itself, viz. the *a priori* reluctance in those who believe the apostolical commission to *appropriate to it the power of consecrating the Lord's Supper;* as if there were some antecedent improbability in God's gifts being

* Tract 52, pp. 7, 8.
† Serm. p. 78.
‡ Rem. iii. 43. See the whole of pp. 40—43.
§ Pref. to Hooker, p. lxxxiv.

lodged in particular observances, and distributed in a particular way. . . . .We have almost embraced the doctrine, that God conveys grace only through the instrumentality of the mental energies, that is, through faith, prayer, active spiritual contemplations, or *(what is called) communion with God* in contradiction to the primitive view according to which *the Church and her sacraments are* THE *ordained and direct visible means* of conveying to the soul what is in itself supernatural and unseen. *For example, would not most men maintain on the first view of the subject, that to administer the Lord's Supper to infants or to the dying and insensible* [apparently insensible—2d edit.], *however consistently pious and believing in their past lives* [under all circumstances and in every conceivable case—2d edit.] *was a superstition? And yet both practices have the sanction of primitive usage.* [A distinct maintenance of the *ex opere operato* virtue of that sacrament.] . . . . Indeed this may even be set down as the essence of the sectarian doctrine, (however its mischief may be restrained or compensated in the case of individuals,) to consider faith, and not *the sacraments*, as the instrument [the proper instrument—2d edition] of justification and other gospel gifts; instead of holding that the grace of Christ comes to us *altogether* from without, [as from Him SO THROUGH EXTERNALS of his ordaining,] faith being but the *sine qua non, the* necessary condition on our parts, for duly receiving it."* "The sacraments, not preaching, are *the* sources of Divine grace."†

"Consider what is implied in Christian salvation . . . . and then endeavour, if you can, to estimate the value of those two blessed ordinances which are the standing and definite publication to every one of us, to our fathers, and our children, of the infinite mercies of God as manifested in the covenant of the Gospel . . . . In the Christian covenant, standing ordinances are made *the channels of its peculiar blessings.* The first use of ordinances is that of witnessing for the truth, as above mentioned. Now, their *sacramental* character is perfectly distinct from this, and is doubtless a great honour put on them. Had we been left to conjecture, we might have supposed, that in the more perfect or spiritual system, *the gifts of grace* would rather have been attached to certain high moral performances, whereas they are DEPOSITED IN MERE POSITIVE ORDINANCES, as if to warn us against dropping *the ceremonial* of Christianity."‡ "Almighty God has said, his Son's merits shall wash away all sin, and that they shall be conveyed to believers through the two sacraments."§

The sum of all these statements is briefly this, that the Church is the storehouse of grace which she is directed to dispense to men through the ordinances of baptism and the Lord's Supper, the gifts of grace being deposited in these ordinances, and conveyed to those who partake of them even *ex opere operato*, when they are unconscious what they are about, unless there is any actual impediment from direct unbelief or wickedness.

The consequence is not only that those who are not in communion with the apostolically commissioned ministry are destitute of

* pp. v., vi. † Pref. to vol. i. p. iv. ‡ Tract 32, pp. 1, 7. § Tract 41, p. 2.

the means of grace and all promised blessings, but that even those who are, have no means of becoming partakers of the gifts of grace, but by a reception of the sacraments, administered by the clergy. As to any direct communication of the gifts of grace from God, by means of the exercises of "faith, prayer, and *what is called* communion with God," the hope of this is, it seems, all a delusion. All the gifts of grace are stored up in the church to be dispensed by its clergy through the sacraments. Hence the Church is represented as "a life-giving ordinance of divine appointment, one vast sacrament."* And these passages fully bear out the charge of the Bishop of Winchester against the Tractators, which Dr. Pusey accuses of incorrectness."†

But I admit, there is an inconsistency in their statements in this matter, for though, from the above extracts, it might be concluded that "the sacraments" through which alone the gifts of grace were derived to us, were baptism and the Lord's supper, their later publications (advancing still farther into Romanism) show that they do not limit the gifts of grace to those two, but extend them to *all rites which the Church may please to appoint for that end*, for thus writes Mr. Newman of the five other (so called) sacraments of Rome. "They are not sacraments in any sense *unless* the Church has the power of dispensing grace through rites of its own appointing, or is endued with the gift of blessing and hallowing the 'rites or ceremonies,' which, according to the 20th Article, it 'hath power to decree.' BUT WE MAY WELL BELIEVE THAT THE CHURCH HAS THIS GIFT."‡

Still, however, these gifts are supposed to come, not directly from God to the individual, but only as graciously vouchsafed by the clergy out of their *storehouse*. And hence Dr. Pusey himself says that his statement as to the effects of sin after baptism, "was imperfect, *as* making no mention of the healing and comforting power of Absolution or the pardoning grace in the Holy Eucharist."§ As if these were the only means for obtaining pardon and grace.

A doctrine more completely opposed to the declarations of the word of God could not be found. Are we not exhorted to "come boldly unto the throne of grace, that we may *obtain mercy and find grace* to help in time of need," (Heb. iv. 16,) having a high priest in the heavens appearing in the presence of God for us, (vi. 20, viii. 1, ix. 24,) so that we have boldness to enter into the holiest by the blood of Jesus, and are exhorted to "draw near with a true heart in full assurance of faith?" (x. 19—22.) Are not Christians said to be individually the temples of the Holy Ghost, which is in them, which they have of God? (1 Cor. vi. 19.)

Where, let me ask, in the whole word of God, can the Tractators find any authority for thus putting "the Church," that is, the clergy, in the place of God, as the dispensers of spiritual life? And what must be the effect of all this, but to discourage the spirit of private prayer and devotion, and cause men to place all religion in a participation of the sacraments and rites of the Church. If the gifts of grace are dispensed only through ordinances ministered by

* Brit. Crit. No. 59, p. 24. † pp. 97, 98. (80, 3d ed.) ‡ Tract 90, p. 43. § p. 92. (76, 3d ed.)

"the priest," such ordinances alone will be sought after by the mass of the people, as experience fully proves. If the priest is the only channel through which grace flows, he will be put in the place of God. And the laity are left altogether dependent upon "the priest" for every breath of spiritual life they draw,—one of the very worst errors of Popery.

And yet, conscious that such is his view, and conscious also how totally opposed such a view is to that of the Bishop of Chester, Dr. Pusey tells his readers, "it is apparent throughout that the bishop *only means to contend against what all would equally reject*—any view of the Church which should substitute it for Christ, one which would 'so represent it as to be virtually the author of salvation, instead of the channel through which salvation flows.'"* That is, he takes advantage of these *words* to impress upon his readers the notion that the bishop "only means to contend against what" he himself "would equally reject." Is this dealing fairly either by the bishop or his readers? How much better and more creditable would it have been to have answered the bishop's arguments, than thus endeavour to slip away by fastening upon an incautiously expressed phrase, when the bishop's meaning is so evident, and is thus clearly expressed in the immediate context; namely, that the Tractators "so magnify the ministrations belonging to their office [the office of the clergy] as virtually to represent that, except through their *instrumentality*, there is no salvation."† This was the sentence with which Dr. Pusey ought to have grappled.

So again he quarrels with the Bishop of Winchester for saying that their teaching "defaces the brightest glory of the Church by forgetting the continued presence of her Lord." "Whereas," says Dr. P., "in effect the very characteristic of the Catholic system is to bear in mind the presence of our Lord every where in the church, in worship, in sacraments, in rites, in fast, in festival."‡ Yes, every where *but* in the heart of the worshipper, to whom no grace comes but through the ministration of "the priest." The bishop charges them, not with denying Christ's presence in the former case, but with not holding it in the latter. It is not the bishop's system, therefore, which needs their supplement, as is stated,§ but theirs which needs that of the bishop. The "omission" and "defect" are with them.

Dr. Pusey says, speaking of the Bishops of Chester, Winchester, and Calcutta, "they insisted rightly on the individual relations of the believer to Christ, but failed to perceive that these relations were no less individual because they belong to us as members of the one Body, whereof He is the Head."‖ Let him point out his proof for such an assertion. Till then it is sufficient simply to deny its truth. "When they hear," he adds, "of the Catholic doctrine of the Church and of the sacraments, they know not how to reconcile them with their own partial views, they fear something being 'interposed' between the soul and its Redeemer."¶ Yes, truly, they know not how to reconcile Dr. Pusey's "Catholic" doctrine on these subjects, with their views; they fear, and they have reason to

* p. 66. (55, 3d ed.) † p. 36. ‡ p. 93. (80, 3d ed.) § p. 67. (56, 3d ed.)
‖ pp. 68, 9. (57, 3d ed.) ¶ p. 69. (57, 3d ed.)

fear, something being interposed between the soul and its Redeemer, by those who have spoken as the Tractators have, of "faith and prayer, and *what is called* communion with God," and made the clergy the sole dispensers of Divine grace.

(6.) *The Eucharistic sacrifice.*

The doctrine of the Tractators on this point, as I have already shown,* may be thus summed up,—That besides an oblation of the elements, as bread and wine, to serve the purpose of making a memorial of Christ's sacrifice, there is in the Eucharist, properly celebrated, a second oblation, or solemn offering up to God of the elements, to be made after the act of consecration has given them the character of symbols† of Christ's body and blood; and this second oblation is a true and proper sacrifice to be made by the minister in a strictly sacerdotal character; and by this sacrifice is obtained (not indeed by its intrinsic merits, but the merits of that sacrifice which it represents) remission of sins for the whole Church; and some additional refreshment to the souls of the dead in the intermediate state. Remission of sins is thus obtained for the Church through the priest offering up to God, as a mediator and intercessor between God and the people, a sacrifice commemorative of the sacrifice of the cross, just as was the case in the expiatory sacrifices under the Old Testament. And the "communion" is no part of *the* sacrifice, but *only* a feast upon the sacrifice, and remission of sins is obtained for the whole Church without it, although "inasmuch as it unites the believer with Christ, it *indirectly* conveys remission of sins *too*."‡ Hence it is here represented as a true and proper *propitiatory* sacrifice, (as it was called by Johnson, the non-juror, one of the Tractators' witnesses on the subject, and is now called by some of the Tractators,§) that is, as much so as any of the sacrifices of the Old Testament; though, from its being only instrumentally and not intrinsically propitiatory, as an instrument for applying the merits of that sacrifice of Christ of which it is commemorative, the *word* is *sometimes* objected to, and it is called only an *impetratory* sacrifice, that is, one which obtains for man instrumentally the benefits of that sacrifice which it represents. And when the Tractator comes to speak of the Romish doctrine as distinct from the Anglican, he makes the difference to consist merely‖ in the doctrine, that in the mass Christ is as truly and really sacrificed as he was upon the cross, "that Christ himself is again offered." So that by his own statements, his doctrine on this subject would appear to be, what indeed it is, the Romish doctrine of *the sacrifice of the mass*, that is, as far as concerns the offerer, the mode of offering, and the effects produced.

This doctrine is put forward as the doctrine of the Church of England on the subject, and a long Catena given of extracts from

* Div. Rule of Faith and Practice, vol. ii. p. 133. See the whole subject fully discussed there, pp. 135—190.

† I state their doctrine here according to the most favourable view of it.

‡ See Tract lxxxi. pp. 2, 4—7; 35, 6; 53. See also Tracts xxxiv. 3, 4; xxxviii. 6; xc. 59—63.

§ See Brit. Crit. for July, 1841, p. 24.

‖ He adds that they have corrupted the true doctrine of the error of purgatory, but that is a distinct question.

English divines claimed as maintainers of it. As an illustration of the fidelity of this Catena, we may just notice that Hooker and Bilson are two of its witnesses, of whom the former says that "sacrifice is now no part of the church ministry;" so that "the word *presbyter* doth seem more fit, and in propriety of speech more agreeable, than *priest* with the drift of the whole gospel of Jesus Christ;"* and the latter, that "the spring and root" of the error of the Romanists is, that they "*seek for a sacrifice in the Lord's Supper besides the Lord's death.*"†

And this ground is taken in the face of the fact that the oblatory prayer retained in the first Prayer-Book of Edward the Sixth was struck out in the second, and has never been re-admitted. And the attempt of the Tractator to reconcile our present service with the admission of his views, beats No. 90 itself for (to use a polite word) ingenuity.‡ So evident is the contradiction, that Dr. Brett, a chosen witness of the Tractators, holding their doctrine on this subject, distinctly charges the Church of England with a *vital* omission in her eucharistic service on account of her *not* making "an oblation of the sacramental body and blood of Christ."§

How far our opponents agree in reality with Dr. Brett in this view, may be seen in Mr. Froude's Remains, Mr. Newman's Letter to Dr. Fausset, and Mr. Keble's Preface to Hooker. By Mr. Froude it is said that our present communion service is "a judgment on the church," and that there would be gain in "replacing it by a good translation of the liturgy of St. Peter," (a euphemism for the mass book;) by Mr. Newman, that our Reformers, in not adopting "the canon of the mass," which is called a "sacred and most precious monument of the apostles," "mutilated the tradition of fifteen hundred years," and that "our present condition is a judgment on us for what they did;"‖ and by Mr. Keble, that our Reformers, in their revision of the Prayer-Book, have "given up altogether the ecclesiastical tradition regarding certain *very material* points in the celebration, if not in the doctrine of the Holy Eucharist."¶ And yet, notwithstanding this, they publish a tract in which they endeavour to prove that our communion service may be explained so as to be consistent with their views, and claim all the best of our English divines as supporters of them!

(7.) *Transubstantiation.*

Again, on the doctrine of transubstantiation, fully acquitting the Tractators of holding the *word*, let us see how near they have approached to the thing implied by it. Mr. Newman informs us that the Article, "in denying a 'mutatio panis et vini,'" is *not* "denying *every kind* of change."** And that he thinks it "*literally* true" that "the consecrated bread is Christ's body," so that there is "a real *superlocal* presence in the holy sacrament."†† Dr. Pusey himself tells us that "Antiquity" "continually affirms

* Eccl. Pol. v. 78.
† Diff. between Christian Subjection, &c., pt. 4. p. 511, Ed. 1536. And see extracts in Div. Rule, vol. i. pp. 179, 80.
‡ See Div. Rule, vol. ii. pp. 143—5.
§ Coll. of Liturg. Diss. pp. 119—22. See Div. Rule, vol. ii. p. 148.
‖ Lett. to Dr. Fausset, second edition, pp. 46, 7. ¶ Preface to Hooker, p. lxii.
** Tract 90, p. 51. †† Ib. p. 58.

a change" "in the sacred elements."* Now if there is *a change* in the elements themselves, they are no longer what they were before. I would ask then, what are they? Though the Tractators may be unable to explain the mode in which the change takes place, they can have no doubt, I suppose, as to what in their view they are changed into. Nay, Mr. Newman tells us that it is "literally true" that "the consecrated bread is Christ's body." And thus speak the Tracts elsewhere: "If Balaam's ass instructed Balaam, what is there fairly to startle us in *the Church's doctrine,* that the water of baptism cleanses from sin, that *eating the consecrated bread is eating his Body?*" "If baptism be the cleansing and quickening of the dead soul, *to say nothing of the Lord's Supper,* they [Christ's ministers] do *work miracles.*"† "Such a providential insertion respecting the eucharist [in the catechism at the last review] may be contrasted with the no less happy *omission of a half ambiguous expression against the real and essential 'presence of Christ's* NATURAL *body and blood' at the communion* which found its way into Edward's second book."‡

Men must be possessed, I think, of greater powers of discrimination than fall to the lot of ordinary individuals, to discern the difference between this doctrine and that of the Romanists. That there is a change of *character,* indeed, or rather a superadded character, in the elements after consecration, so that, as Justin Martyr says, they are no longer *common* bread and wine, (being symbols and representatives of Christ's body and blood,) is denied by no one, but that there is a change in the elements themselves can never be shown to be a "catholic truth."

(8.) *Justification.*

"Christ is our righteousness by dwelling in us by the Spirit. He justifies us by entering into us. He continues to justify us by remaining in us."§

"Justification is a continual work, it must be the Spirit's work, not Christ's."‖

"Justification is an imparting of righteousness, a work of the Holy Ghost, a spiritual gift or presence in the heart."¶

"It is a distinct question altogether, whether *with* the presence of God, the Holy Ghost, we can obey unto justification; and while the received doctrine in all ages of the Church has been, that through the largeness and peculiarity of the gift of grace we can, it is the distinguishing tenet of the school of Luther, that through the incurable nature of our corruption we cannot."**

"It is usual at the present day to lay great stress on the distinction between deliverance from guilt and deliverance from sin; to lay down as a first principle that they are two coincident indeed, and contemporary, but altogether independent benefits, to call them justification and renewal, and to consider that any confusion between them argues serious and alarming ignorance of Christian truth. . . .

* p. 73. (61, 3d ed.) † Tract lxxxv. 90, 95. See also pp. 9 and 97.
‡ Tract lxxxvi. 59. See also Tracts x. 4; lxxi. 9; lxxx. 33, 66; lxxxix. 122. The remark quoted above from Tract lxxxvi. is incorrect, but it remarkably shows the views of the writer.
§ Newman's Lect. on Justification, p. 167. ‖ Ib. p. 236. ¶ Ib. p. 247. ** Ib. pp. 68, 9.

Scripture speaks of but one gift, which it sometimes calls renewal, sometimes justification, according as it views it. . . . This distinction so carefully made at present is not scriptural."*

"Justification consists in the habitation in us of God the Father and the Word Incarnate, through the Holy Ghost."

"To be justified is to receive the Divine presence within us, and be made a temple of the Holy Ghost."†

"The Anglican doctrine . . . conceives justification to be not imputation merely, but the act of God imparting his Divine presence to the soul through baptism, and so making us temples of the Holy Ghost."‡

Such is the doctrine on this vital point which is unblushingly put forward as the doctrine of the English Church. Its direct and manifest opposition to the teaching of our Articles, Homilies, and all our great divines, has been already so fully proved, that I need not add here any thing to what has been written by others.§

To show the state of feeling, however, on this point, in the minds of some at least of the party, I would point the reader's attention to the following passage in the last number of the British Critic. The writer, speaking of what he calls the "Lutheran system" on this point says, "To speak as if this latter scheme of doctrine were *in itself* [the writer's italics] otherwise than *radically and fundamentally monstrous, immoral, heretical, and antichristian,* shows but an inadequate grasp of its antagonist truth."‖ And so completely are the Tractators aware of the agreement in such points between the Lutheran doctrine and that of our Reformers, that the author of Tract 86 says that it was their "object" to *Lutheranize* our Church, to introduce justification without works, to lower the sacramental sense of absolution," &c.¶

(9.) *Sin after Baptism.*

"We have no account in Scripture of any second remission, obliteration, extinction of all sin, such as is bestowed upon us by 'the one baptism for the remission of sins.' "**

"The fountain has been indeed opened to wash away sin and uncleanness, but we dare not promise men a second time the same easy access to it which they once had: that way is open but once: it were to abuse the power of the keys intrusted to us, again to pretend to admit them thus: now there remains only the 'baptism of tears,' a baptism obtained, as the same fathers said, with much fasting and with many prayers."††

"We are then [in baptism] washed once for all in his blood". . . . "If we again sin, there remaineth no more such complete ablution in this life. We must bear the scars of the sins which we have contracted: we must be judged according to our deeds."‡‡

"There are but two periods of absolute cleansing, baptism and the day of judgment . . . . The very renewal of her eucharistic

* Newman's Lect. on Justification, p. 42. † Ib. p. 160. See also Tract xc. p. 16.
‡ Dr. Pusey's Lett. to the Bishop of Oxford, pp. 70, 71.
§ See Bishop M'Ilvaine's work on this subject, and the reply to Dr. Pusey's Letter to the Bishop of Oxford, by a Clergyman of the Diocess, pp. 27—51.
‖ British Crit. for April 1842, p. 446. ¶ Tract 86, p. 61. ** Tract lxviii. p. 54.
†† Ib. p. 59. ‡‡ Ib. p. 63. See also pp. 67, 69, 81; and Tract lxxx. 46.

absolution 'pardon and deliver you from all your sins,' attests that she does not hold them to have been all absolutely remitted."*

Our Church, on the contrary, says, "*They are to be condemned which* say they can no more sin as long as they live here, or *deny the place of forgiveness to such as truly repent.*"†

Again, "They which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice [of Christ] from their sins *in such sort that there remaineth not any spot of sin* that shall be imputed to their damnation."‡

Various extracts from the works of our great English divines have also been placed before Dr. Pusey, showing how completely opposite his views are to those which they have maintained;§ even as expressed in that work in which he tells us "he has endeavoured to remove objections to his" former "statement."‖ But nevertheless he says, "What I wrote, I hope that with deepening years I hold more deeply."¶

(10.) *Reserve in communicating religious knowledge.*

"As our Lord avoided the more public places for the manifestation of his Divine power and goodness, and went into the retired and despised Galilee, and hid his Divinity under the garb of humble and common life, so does He in the persons of his disciples, producing in them a tendency *to withdraw themselves from the eyes of men;* so that of each of them it may be said, as it was of Him, 'he doth not strive nor cry, neither is his voice heard in the streets.' That as our Lord wrapt up the most sacred and divine truths in parables and mysterious sayings, so we find that in good men there is a natural reserve of expression which is apt to *veil from the world holy sentiments.*"**

"As the manifestation of our Lord was seen to imply some very great and peculiar danger when the heart was not prepared to receive it; so do we find that whenever these feelings which are natural to a good man under the protection of the Spirit are violated, as by enthusiasm, it is accompanied with dangerous consequences. Not to adduce other proofs of this, we have the memorable one in this country, when there broke in upon us an age which has been well called one of 'Light but not of Love,' when *the knowledge of divine truths* was forced upon men of corrupt lives, and put forward without this sacred reserve. *The consequence of this indelicate exposure of religion was, the perpetration of crimes almost unequalled in the annals of the world.*"††

"We now proceed to the consideration of a subject most important in this point of view—the prevailing notion of bringing forward *the atonement* explicitly and prominently on all occasions. It is evidently quite opposed to what we consider the teaching of Scripture, nor do we find any sanction for it in the gospels. If the epistles of St. Paul appear to favour it, it is only at first sight."

* Dr. Pusey's Letter to the Bishop of Oxford, p. 93. † Art. 16.
‡ Hom. on Salvation, part 1.
§ Letter to the Bishop of Oxford, by a Clergyman of the Diocess, pp. 52—76.
‖ Letter to the Archbishop of Canterbury, p. 92. (76, 3d ed.) ¶ Ib. pp. 91, 92. (75, 76, 3d ed.)
** Tract lxxx. 58. †† Ib. 60.

For "it may be seen by an attention to the context in all the passages where these expressions [*we preach Christ crucified*] occur, that it is a *very different* view, and, in fact, the *opposite* to the modern notion which St. Paul always intends by it. It is the necessity of OUR *being crucified to the world*, it is OUR humiliation together with him, mortification of the flesh, being made conformable to his sufferings and his death. It was a doctrine which was 'foolishness to the wise, and an offence to the Jew,' *on account of the abasement of the natural man which it implied.*"*

"*To require, as is sometimes done, from both grown persons and children, an explicit declaration of a belief in the atonement, and the full assurance of its power, appears equally untenable.* For if in the case of Abraham and many others of the most approved faith in Christ, there was *no such explicit knowledge, it may be the case now.*"†

And the instruction which is to be substituted is thus described,—"that *the preparations of the heart which can alone receive the faith in its fulness* are by other means than those which this system supposes, we cannot but be assured; Scripture and reason both would imply that it is by insisting first of all, if need be, on *natural piety*, on the necessity of common honesty, on repentance, on judgment to come, and without any mode of expression that excepts ourselves from that judgment; by urging those assistances to poverty of spirit which Scripture recommends and the Church prescribes, such as fasting, and alms, and the necessity of reverent and habitual prayer. These may be *means of bringing persons to the truth as it is in Jesus Christ*, with that awe and fear which our Lord's own teaching and that of his apostles would inspire."‡

The foundation upon which he places this persuasion is this,—"Religious doctrines and articles of faith can only be received according to certain dispositions of the heart; these dispositions can only be formed by *a repetition of certain actions.* And therefore *a certain course of action can alone dispose us to receive certain doctrines.*"—remarking that it is "curious to observe *how entirely Aristotle's system in this respect coincides with Holy Scripture.*"§ "For instance, charitable works alone will make a man charitable, and the more any one does charitable works, the more charitable will he become." "He only will be humble in heart who does humble actions." "He who most of all practises these duties will be most of all brought by a necessary and moral consequence to value the cross of Christ."‖ And by forming men to these actions there is to be "a preparation of the heart previous to the imparting of the highest knowledge," namely, "the doctrine of the cross."¶

Such is the teaching by which men are to be prepared for the doctrine of the atonement; and the reason for the reserve inculcated is, that men unprepared by this discipline may reject the doctrine when preached to them, and thus incur greater condemnation.

A more complete contrast to apostolic teaching could hardly be conceived.

* Tract lxxx. pp. 74, 5. † Ib. 78. ‡ Tract lxxxvii. 51. § Ib. 58.
‖ Ib. 58—61. ¶ Ib. 41, and elsewhere.

Hence with respect to preaching altogether it is remarked, after some observations on its little use, "not that we would be thought *entirely* to depreciate preaching as a mode of doing good; it *may be necessary in a weak and languishing state;* but it is the characteristic of this system as opposed to that of the Church; and we fear the undue exaltation of an instrument which Scripture, *to say the least, has never much recommended.*"* "They consider that the efficacy of a preacher consists in human eloquence and activity [a misrepresentation, such as these Tracts *teem* with], and not in *the power of his divine commission*, which is, in fact, to set up something else which may be sensibly felt for *the divine gifts of the Spirit;*† as if the divine gifts of the Spirit did not accompany the preaching of the word, but only the administration of the sacraments.

And this last passage leads me to point out—what it is very important to observe in the doctrine inculcated by the Tractator, and which has, I think, nearly escaped notice,—the cause which renders this writer so indifferent to there being an "explicit knowledge" of the doctrine of the atonement even in "grown persons," namely, that the blessings of the atonement will come to such through the sacraments even though they have not that knowledge. "The sacraments," he says, "realize the doctrine in a way that no human system can do; for we believe that a divine power, and the blessings of the atonement especially, are after some transcendental manner present in those sacraments, according to the express promise of our Lord . . . It is always the case with the Church that it has considered the sacraments as certain veils of the divine presence, being not only the signs and tokens, but vehicles and conveyances as it were, of divine gifts."‡ "If in the sacraments we have in some especial sense the present power of God among us, and the episcopal and priestly succession have in them something divine, as channels which convey, as it were, such his Presence to us, we must expect," &c.§

Putting his statements together, then, it is evident that the blessings of the atonement are considered by the Tractator as flowing into the soul through the sacraments, "the Church," as he describes it, "sacramentally conveying grace,"‖ even where there is no "explicit knowledge" of the atonement, or, of course, belief in it! That is, obey your priest, and receive the sacraments and sacramental rites ordained by the Church,¶ and you shall receive grace and the blessings of the atonement, though you have neither explicit knowledge of or belief in the atonement!

As a farther illustration of the system, I would, before I pass on, just point the reader's attention to the following passages:—

"If we take the subject of prayer, *the spirit and temper and practice of prayer being more essentially that of the Church Catholic*, how difficult is it to pray aright; so much so, that it were not too much to say, that it requires the very utmost stretch of our endea-

* Tract lxxxvii. 75. † Ib. 76. ‡ Ib. 89. § Tract lxxx. 65.
‖ lxxxvii. 94. ¶ See p. 19, above.

vours, *the perfection of our highest faculties, the labour of a long life, to learn to pray.*"*

"There seems an impatience at any *book being held back* from any person, as too high and sacred for them; it is a thing not understood. And so far from it being considered necessary *to keep persons from Church* on account of irreligious lives, it is usually thought that every thing is done if they can be brought to it."†

"If *the erection of churches*, which from commodiousness and easiness of access are to invite, and from their little cost partake more of a low contriving expediency than of a generous love of God, is to do the work of religion, then is it more easy to win souls than Scripture will warrant us in supposing. On the contrary, if the maxim be true, that 'men venerate that which resisteth them, and that which courteth their favour they despise,' (Thucydides,) then have we to fear, lest, rather than doing good, we be *breaking that holy law, which hath commanded, that we give not that which is holy to the dogs*; the Church's best gifts be trod under foot and her enemies turn and rend her. For if churches are to be brought home to all, then are all persons to be brought into churches, and this by human means."‡

"Much of what is here said may be applied to an indiscriminate *distribution of Bibles and religious publications.* We must not expect that the work which occasioned our Saviour and his disciples so much pains can be done by such means . . . Our attempting to act contrary to this mode of acting may be productive of evil."§

He objects also to " the system of large *national schools*, the object of which is, contrary to the spirit of the Church, to impart sacred knowledge without any of this training, (parental and pastoral training,) as coinciding with it, except in a limited way, and to inculcate knowledge without adequately instilling a sense of its practical importance."‖ As if such "sacred knowledge" was not to be given, because we cannot do all we could desire in the way of moral training.

Such are the fearful statements of the Tractators on this important subject. My object here is merely to set their doctrine clearly before the reader, in order to meet Dr. Pusey's description of it,¶ but I would take the opportunity of referring him in a note to some works where he will find the subject discussed.** The reader may now judge whether the condemnation which Tracts 80 and 87 have received from the bishops is or is not well founded.

(11.) *Invocation of saints.*

"When it is said that the saints cannot hear our prayers unless God reveal them to them, so that Almighty God upon the Roman theory conveys from us to them those requests which they are to ask back again of Him for us, *we are certainly using an unreal, because an unscriptural argument;* Moses on the Mount having the

* lxxxvii. 100. † Tract lxxx. 63. ‡ Ib. 69. § Ib. 70, 71. ‖ Ib. 72.

¶ See Letter to the Archbishop of Canterbury, pp. 74—79. (61—66, 3d ed.)

** Letter to the Bishop of Oxford, in answer to Dr. Pusey, by a Clergyman of the Diocess, pp. 77—102. A recent Tract upon Reserve, compared with Scripture, by the Rev. H. Le Mesurier. Review of Tracts 80 and 87 in the Churchman's Monthly Review for February 1842.

sin of his people first revealed to him by God that he in turn might intercede with God for them. Indeed, it is through Him 'in whom we live and move and have our being' that we are able in *this* life to hear the requests of each other and to present them to Him in prayer. [So that God's revealing to the saints what their worshippers here address to them is nothing more remarkable than our being able to hear one another speak on earth.] Such an argument, then, *while shocking and profane to the feelings of a Romanist, is shallow even in the judgment of a philosopher.*"* "Invocation of saints. Here, again, the practice should be considered, *not the theory.*" [As if the *theory* was defensible.]† "*The Tridentine decree declares that it is good and useful suppliantly to invoke the saints, and that the images of Christ and the blessed Virgin, and the other saints, should 'receive due honour and veneration;'* words which themselves go to the very verge of what could be received by the *cautious* Christian, THOUGH POSSIBLY ADMITTING OF AN HONEST INTERPRETATION."‡ Again, on the Article against Invocation of saints, &c., Mr. Newman says, "Not every doctrine on these matters is a fond thing, but the Romish doctrine. Accordingly, the *primitive* doctrine is not condemned in it . . . . Now there *was* a primitive doctrine on all these points."§ And in his Letter to Dr. Jelf, explanatory of this Tract, he says, "In implying that certain modified kinds of invocation, veneration of relics, &c., might be catholic, I did not mean to rule it that they were so; but considered it *an open question whether they were or not, which I did not wish to decide one way or the other, and which I considered the Articles left open.*"‖ And to the Bishop of Oxford,—"Friends and opponents discovered that my premises required, *what I was very unwilling to state categorically* FOR VARIOUS REASONS, that the *ora pro nobis* was not on my showing necessarily included in the invocation of saints which the Article condemns."¶ Nay, thus speaks the British Critic:—"It may be acknowledged that is a very difficult and trying task to offer to the blessed saints *that veneration which is their due*, without encroaching on the worship we owe to God alone. [So nearly does their '*due* veneration' come to that which we owe to God.] The blessed Virgin, for instance, is an object of contemplation so full of that which will naturally engage and engross our affections, that, under all circumstances, there is a certain danger, and, if she be looked upon as *the sole channel of grace*, then there is the most imminent danger, lest men allow their thoughts to rest finally on her, rather than *through her* on God."**

Now, as *instar omnium*, I refer the Tractators to Bishop Montague himself, in his "Immediate Address unto God alone," who says, "Invocation of saints is *a point of foolery*, it being at least uncertain whether they are, and in what manner they can be, acquainted with our wants, seeing their condition is not to attend us, and they are removed far above our reach and call, though we call unto them never so often or so loud . . . . If myself at London

* Tract lxxi. p. 7. † Ib. p. 13. ‡ Ib. p. 17. § Tract xc. p. 23.
‖ Postscr. p. 31. ¶ Letter to the Bishop of Oxford, p. 18.
** British Critic for October 1841, p. 356.

should say unto a friend at Constantinople or in the Indies, Sir, help me, I might be laughed at deservedly for my folly. This case cometh home to their practice of invocation." "How shall I inform them from my estate, or be sure I am heard when I supplicate thus,—*Sancta Maria ora pro me?* She is in heaven, I upon earth . . . . She never knew me or mine in the flesh," &c. . . . . "Whether saints in heaven have such long ears or not, Bellarmine cannot resolve Calvin, I am sure, though he traduce him for using the phrase, as if he would embase the glory of God's saints, who meant only to show the folly of these persuaders in this particular." "Peter might say to Paul at Antioch, when they lived together, and *vice versa* Paul unto Peter, pray for me . . . . I cannot say now to either one or other without incongruity or touch of foolery, pray for me." And then he proceeds to show that the saints can know nothing about such invocations, or who offers them, and that the supposition of God revealing such invocations to them is a mere groundless conceit.

Such are the statements even of Bishop Montague, admitted by Archbishop Bramhall to be "one of the most indulgent" on such matters. And why should there be such reluctance on the part of Mr. Newman plainly to speak his mind on this subject? Either this practice is, as the Tridentine decree calls it, good and useful, or it is foolish and superstitious. Let, then, Mr. Newman take his stand upon one ground or the other.

(12.) *Purgatory and Prayers for the Dead.*

The author of Tract 79, after quoting the following article of Pope Pius's Creed, "I hold without wavering that there is a Purgatory, and that souls there detained are aided by the suffrages of the faithful;" and the Tridentine decree that "the Church Catholic taught that there is a Purgatory, and that souls there detained are aided by the suffrages of the living, and above all by the acceptable sacrifice of the altar . . . . and let them provide that the suffrages of believers living, that is, the sacrifices of masses, prayers, alms, and other works of piety, which believers living are wont to perform for other believers dead, be performed according to the rules of the Church," &c., coolly remarks,—such is the Roman doctrine, and taken in the mere letter, there is little in it against which we shall be able to sustain formal objections."* True, he blames the Romanists for making it a place of suffering, but he would have spoken more consistently (as I have already noticed in a former work)† if he had only blamed them for making it a place of *so much* suffering as they do, for it is but a question of *degree* with him. He admits that he and his party hold with the Romanists, "that the great majority die in God's favour, yet more or less *under the bond of their sins*," because "after baptism there is no plenary pardon of sins in this life to the sinner, however penitent, such as in baptism was vouchsafed to him;" adding, "if for sins committed after baptism we have not yet received a simple and unconditional absolution, surely penitents from this time *up to the day of judgment*

* p. 5. † See Div. Rule, vol. ii. pp. 200, 201.

may be considered in that double state of which the Romanists speak, their persons accepted, but *certain sins uncancelled.*" And he then quotes the case of David (2 Sam. xii. 13, 14) as a "perspicuous instance of a penitent restored to God's favour at once, yet *his sin afterwards visited;*" from which we must of course conclude that the uncancelled sins of believers may be visited by punishments in the intermediate state; and he may therefore well add, "so far then we cannot be said materially to oppose the Romanists."* No doubt they cannot. And out of these notions have arisen all the abuses for which Romanism is notorious on this point. And though he thinks the word "detenas" (*detained*) in the Creed of Pope Pius, is somewhat strong, yet, as he truly says, it expresses "hardly more than that the souls in Purgatory would be *happier out of it than in it,* and that they cannot of their own will leave it, *which is not much to grant.*"† No, doubtless, it is "not much to grant" upon his view of the case, that the souls in Purgatory would be "happier out of it than in it," if they may there be visited for all the sins committed since their baptism, though it *is* "much to grant" that such doctrine can consistently be held by a member, and much more a minister, of the Church of England. Again, we are told in Tract 81, that the sacrifice offered by the Church on earth for the whole Church, in the eucharist, obtains for those who have passed into the unseen world additional joys and satisfactions.‡ And of course, consistently with these remarks, we are told in No. 90, that the Tridentine statement respecting Purgatory is not condemned in our Twenty-second Article.

(13.) *Pardons, Images, Relics.*

In an extract just given we are told that the words of the Tridentine decree, "that the images of Christ and the blessed Virgin and the other saints should 'receive due honour and veneration,'" are "words which themselves go to the very verge of what could be received by the *cautious* Christian, *though possibly admitting of an honest interpretation.*" And in No. 90, that in the condemnation of these things in the 22d Article it is only the Romish and not the primitive doctrine, that is condemned; and that "there was a primitive doctrine on all these points" "so widely received and so respectably supported, that it may well be entertained as a matter of opinion by a theologian now."

I will not waste the reader's time by quoting passages to show that the Tractarian doctrines on this and the former head are utterly opposed to those of the Reformed Church of England, and her divines of all times and periods.

(14.) *General Councils.*

In direct opposition to Article XXI., on "General Councils," that, "*forasmuch as they be an assembly of men whereof all be not governed with the Spirit and word of God,* they may err, and sometimes have erred, in things pertaining to God," we are told by Mr. Newman, that this only means that "General Councils may err *as such;* may err *unless* in any case it is promised as a matter of express supernatural privilege that they shall not err," and "such

* pp. 6, 7. † p. 5. ‡ p. 7. § p. 23.

a promise *does* exist in cases where General Councils are not only gathered together according to 'the commandment and will of princes,' but *in the name of Christ*, according to our Lord's promise." "In such cases they are Catholic Councils." "Thus Catholic or Œcumenical Councils are General Councils and something more." And Mr. Newman assures us of "the consistency of this Article with a belief in the *infallibility* of Œcumenical Councils." It is needless to do more than point this out to the notice of the reader. It would be useless to attempt to argue with any one who is deceived by it.

(15.) *Sign of the Cross.*

"The *sanctifying*, and perhaps half *sacramental* use of the cross [i. e. in baptism.]*

> "Whene'er across this sinful flesh of mine
> *I draw the Holy Sign*,
> All good thoughts stir within me, and collect
> Their slumbering strength divine;
> Till there springs up that hope of God's elect,
> My faith shall ne'er be wrecked.
>
> And who shall say, but hateful spirits around
> For their brief hour unbound
> *Shudder to see, and wail their overthrow?*
> While on far heathen ground
> Some lonely saint hails the fresh odour, though
> Its source he cannot know."†

"Among the divine [ordinances] are a number of more or less abstract, or (what may be called) disembodied rites, to which the Church gives a substance and form: such as public worship, imposition of hands, benedictions, and *the sign of the cross*, which are *first elements of actual ordinances* and the *instrumental principles of grace.*‡

(16.) *Clerical celibacy.*

On the Thirty-second Article Mr. Newman remarks, "As far as clerical celibacy is *a duty*, it is grounded, not on God's law, but on *the Church's rule* or on vow." "Our Church leaves the discretion with the clergy; and most persons will allow that, *under our circumstances*, [the Italics are Mr. Newman's,] she acts wisely in doing so. That she has *power*, did she so choose, to take from them this discretion, and to *oblige them* either to marriage . . . or *to celibacy*, would seem to be involved in the doctrine of the following extract from the Homilies:" referring to the Homily on fasting, pp. 242—244, and the Thirty-fourth Article, which asserts that the Church has authority to alter ecclesiastical degrees and orders.§

So that a majority in Convocation would at any time have the right to *oblige* the clergy to celibacy!

(17.) *Supremacy of the Pope.*

"It will do us little good with the common run of men in the question of the Pope's power, to draw the distinction, true though it is, between his primacy in honour and authority and his sovereignty or his universal jurisdiction. The force of the distinction is not here questioned, but it will be unintelligible to minds unprac-

* Tract 86, p. 58.
† Lyra Apostolica.
‡ Newman's Church of the Fathers, p. 333.
§ Tract xc. pp. 64, 5.

tised in ecclesiastical history. Either the Bishop of Rome has really a claim upon our deference, or he has not; so it will be urged; and our *safe argument at the present day will lie in waiving the question altogether*, and saying that, even if he has, according to the primitive rule, ever so much *authority*, (and that he has some, e. g. *the precedence of other bishops*, need not be denied) that it is in matter of fact altogether suspended and under abeyance, while he upholds a corrupt system, against which it is our duty to protest. *At present* all will see he ought to have no '*jurisdiction, power*, superiority, pre-eminence, or *authority within this realm*.' It will be time enough to settle his legitimate claims, and make distinctions, when he removes all existing impediments to our acknowledging him; it will be time enough to argue on this subject, after first deciding the other points of the controversy.* The supremacy of the Pope is "an event in providence." "*We find ourselves as a Church under the king now, and we obey him; we were under the Pope formerly, and we obeyed him.*"† "*Of course union of the whole Church under one visible government is abstractedly the most perfect state.* We were so united, and now are not. And the history of this great struggle for religious independence .... is in any case the record of the origin and progress of that *deplorable schism* .... We talk of the 'blessings of emancipation from the papal yoke, and use other phrases of a like *bold* and UNDUTIFUL tenour."‡

"Other points of doctrine, more or less catholic, which occur at the moment as answering to this description (of catholic verities impressed upon the surface of Holy Scripture) are the following: baptismal regeneration, the sacred presence in the eucharist, the oneness of the visible Church, *the primacy of St. Peter.*"§

Nay, even the degree of independence maintained by the Popish Gallican Church is too much for them. "*We can have no sympathy*," they say, "*with the Gallican party, so far as it is at issue with the Ultra-montane.* National theories, even the Gallican, (which is also, more or less, the theory of every *state* in the Roman communion) appears to us to involve a subtle Erastianism, besides betokening *an inadequate estimate of the fulness and freedom of Gospel privileges.*"‖

On this point it is needless to do more than refer to the noble treatises of Dr. Barrow on the Pope's Supremacy and the Unity of the Church.¶

* Tract 71, p. 8. † Tract 90, pp. 77 and 79.

‡ Brit. Crit. for July 1841, p. 2. The extravagances of some of the party upon this subject may be judged of from the following passage in Mr. Palmer's "Aids to Reflection," &c. "I should like to see the Patriarch of Constantinople and our Archbishop of Canterbury, go barefoot to Rome, and fall upon the Pope's neck, and kiss him, and never let him go till they had persuaded him to be reasonable."—pp. 108, 9.

§ Brit. Crit. No. 60, p. 423, *note*. ‖ Ib. p. 465.

¶ I am glad, however, to be able to avail myself, before the above goes to press, of this opportunity to refer the reader to the able Article on "The Church of England," in the last number of the Quarterly Review, in which he will find some important positions of the Tractators refuted from our old divines. Among others, that noticed above, of which the reviewer most justly says that "the establishment of some visible permanent centre of unity for the whole of Christendom," is a "principle destructive ultimately even of the faith of Christianity." (p. 505.) And he proceeds to show how totally different the language of all our great divines has been to that used by the Tractators on the subject. I should add indeed that there are one or two remarks that make it doubtful what ground the reviewer would take on some important

(18.) *Denial of the just powers of the Legislature.*

"Can it [the state] *arrange dioceses?* . . . . Would St. Paul with his good will have suffered the Roman power to appoint Timothy bishop of Miletus as well as Ephesus? Would Timothy at such a bidding have undertaken the charge? Is not the notion of such an order, such an obedience, absurd? Yet has it not been realized in what has lately happened? For *in what is the English state at present different from the Roman formerly? Neither can be accounted members of the Church of Christ.* No one can say the British Legislature is in our Communion, or is *even Christian.*

For other passages of a similar kind see the British Critic.

(19.) *Opinion of the Revolution of* 1688.

"*Two* kings have been dethroned, and one of them murdered, by the opposite or Ultra-Protestant factions. And highly interesting and instructive is it to reflect, that as it was artfully contrived that William should land on the fifth of November, the consequence of this was, that the Church in her service for that day, was throughout the country reading her lesson of loyal allegiance, and raising her protest against THAT REBELLION."†

Such is the language in which this loyal subject and faithful son of the Church of England speaks of an event which we are taught in the services of our Church to regard as a special instance of God's "loving-kindness" towards us, and give God thanks for, as "the deliverance of our Church and nation," "adoring the wisdom and justice of his providence."‡

The same is the language of Dr. Pusey, who calls it "the *sin* of 1688."§

(20.) *Principle of interpretation to be adopted in the case of the Thirty-nine Articles.*

It is admitted by Mr. Newman that "it is notorious that the Articles were drawn up by Protestants, and intended for the establishment of Protestantism," and that "the tenour of the explanations" given of them in Tract 90 is "anti-Protestant." And to this objection the chief and only answers worth noticing are, first, that "it is a duty which we owe both to the Catholic Church and to our own, to take our reformed confessions in the most catholic sense they will admit; we have no duty toward their framers;" and secondly, that their framers "constructed them in such a way as best to comprehend those who did not go so far in Protestantism as themselves," that the interpretation the Tractators take "was intended to be admissible, though not that which their authors took themselves."‖

The only remarks which I shall here offer upon this are, first, that by the Tractators' own clear and explicit confession in this

doctrinal points in the Tractarian controversy, and on that which is at the foundation of the whole, namely the rule of faith, he is, as we have seen, (p. 13, above,) altogether with them; and if report speaks his name truly, several other points of agreement might be added; but on the points more particularly noticed in the review, his observations and references to our old divines well merit attention.

* Tract 2, p. 2.

† Tract 86, [by Mr. Williams,] p. 50, and see p. 84. Also Tract 80, p. 77.

‡ Service for fifth of November. § Lett. to Bp. of Oxford, p. 182.

‖ Tract 90, pp. 80—82.

place, their doctrines are *altogether different to those of our Reformers;* and secondly, that the Articles are here supposed to admit not only some degree of latitude of interpretation, but doctrines which, by the Tractators' own account, are quite *opposite to one another.* Our Dissenters may well rail at confessions of faith as useless, if these things are to be admitted.

How completely identical their doctrines are, as a whole, with those of the Church of Rome, may be judged by the following passage, which I give merely as a specimen of testimonies that might be indefinitely multiplied to the same effect. "She thought, though a good Catholic," says the British Critic, speaking of one whom he extols as a very paragon of perfection, "of flying to La Rochelle, then in the hands of the Huguenots." Some aunts, "being of the Protestant religion," "tried to induce her to become Protestant, and bade her read the Epistle to the Romans, where she should find the Catholic doctrine condemned. She read it and found *the very contrary,* for God (as she said) of his goodness shed upon her *the light of the true faith.*"*

II. The terms in which the Tractators speak of the English Church, the Reformation, the Church of Rome, and their own objects.

(1.) *Respecting the Thirty-nine Articles.*

The Articles are "the offspring of an uncatholic age."†

(2.) *Respecting the Prayer-Book.*

Our communion service is "a judgment on the Church."‡ Our Reformers in not adopting "the Canon of the Mass," which is a "sacred and most precious monument of the Apostles," "mutilated the tradition of 1500 years," and "our present condition is a judgment on us for what they did."§ Their conduct herein excites a feeling of "indignation and impatient sorrow."‖ They have "given up altogether the ecclesiastical tradition regarding certain *very material* points in the celebration, if not in the doctrine, of the Holy Eucharist."¶ "Such passionate appeals to the feelings as these often are, [speaking of the "Exhortation" at the commencement of public service] would not be *so objectionable* in themselves, if they were given outside the Church, and not allowed to occupy the place of religious worship."** "From the prayer 'for the Church militant' we have excluded the more solemn commendation to God and *prayer for the dead;* this is a moving thought, for may we not venture to consider it in this light, that we are by this exclusion, as it were, in some degree *disunited from the purer communion of those departed saints who are now with Christ, as if scarce worthy to profess ourselves one with them?*"†† "May not the compression of *the seven canonical hours* into our two daily services be considered also of this character, [i. e. as an admonition 'that we, like the Jews, have *fallen back from our privileges,* and that if we do not take heed we shall forfeit the final inheritance also.']"‡‡ "The

* Brit. Crit. for Oct. 1841, p. 372. † Tract xc. p. 4. ‡ Froude's Remains.
§ Newman's Letter to Faussett, 2d ed. pp. 46, 7. ‖ Ib.
¶ Keble's Preface to Hooker, p. lxii. ** Tract lxxxvi. p. 18.
†† Ib. p. 21. ‡‡ Ib. p. 23.

mystical interpretations of Holy Scripture are spoken of by the Fathers as the peculiar privilege of sons, as the inner temple of sacred writ, the holier place. *In the Breviaries* such spiritual and deep meanings are much brought before us by the verses which are made to answer each other in the responses and in the lessons from the Fathers. But by our own Church they seem scarcely at all openly taught or recognised."* "In speaking of the rubric, the substitution of the term 'Table,' 'Holy Table,' and in the Scotch of 'God's Board,' for that of 'Altar,' which is in Edward's first Book (as well as 'God's Board') is *a strong instance of this our judicial humiliation.*"† "The oblation is made in silence. Is not this silence expressive? May it not be considered eloquently significative, more than any words, of *our condition*, that the higher part of the service which looks more like the privilege of sons, is performed *in humiliation and silence?*"‡ In the "entire omission of the use of oil at baptism and confirmation," of which, as a primitive custom, it "can hardly be conceived with any deference to the piety of those ages, but that it must have been apostolical," and it is not likely "that Apostles would have invented any thing of a sacramental nature of themselves," "*no one can say the greatness of the gifts which are here withdrawn; how much we have thereby fallen from the high appellations of 'a royal priesthood, a holy nation, a peculiar people.'* "§ In fact, we have been since the Reformation "*in a position of servitude, and our Prayer-Book corresponds to that state;*"‖ and we need to "have set before us the way and means of *recovery* and of *re-establishment as a pure branch of the Catholic Church.*"¶ That the service even should be in our own vernacular language is thus mourned over as early as the *ninth* Tract in the Series. "Services were [at the Reformation] compressed into one, which had been originally distinct; the idea of united worship, with a view to which *identity of* time and *language* had been maintained in different nations, was forgotten; the identity of time had been abandoned, and the *identity of language* could not be preserved. Conscious of the incongruity of primitive forms and modern feelings, our Reformers undertook to construct a service *more in accordance with the spirit of their age.* They *adopted the English language;* they curtailed the already compressed ritual of the early Christians," &c.** "I can see no claim which the Prayer-Book has on a layman's deference as the teaching of the Church, which *the Breviary and Missal* have not *in a far greater degree.*"††

(3.) *Respecting the Reformation and the Reformers.* "I am every day becoming a less and less loyal son of the Reformation. It appears to me plain that in all matters that seem to us indifferent or even doubtful, we should conform our practices to those of *the church which has preserved its traditionary practices unbroken.*"‡‡ "As to the Reformers, I think worse and worse of them. Jewel is what you would call in these days an irreverent dissenter."§§ "I hate the Reformation and the Reformers more and more."‖‖ "Why

* Tract lxxxvi. p. 25. † p. 26. ‡ Ib. p. 27. § Ib. pp. 27—29.
‖ Ib. p. 88 and *throughout.* ¶ Ib. p. 88. ** Tract ix. pp. 2, 3.
†† Froude's Remains, i. 403. ‡‡ Ib. i. 336. §§ Ib. 379. ‖‖ Ib. 389.

do you praise Ridley? Do you know sufficient good about him to counterbalance the fact that he was the associate of Cranmer, Peter Martyr, and Bucer?"* "That deplorable schism [the Reformation."] "Too many of us speak as if we had gained more by the Reformation in freedom than we have lost by it in disunion."† "To call the earlier Reformers martyrs is to beg the question, which of course Protestants do not consider a question: but which no one pretending to the name of Catholic can for a moment think of conceding to them, viz. whether that for which these persons suffered were 'the truth.'"‡ "Protestantism in its essence and in all its bearings is characteristically the religion of corrupt human nature."§ "The Protestant tone of doctrine and thought is essentially antichristian."‖ "By clinging to the authority of these Reformers as individuals, are we not *dealing unfairly* both with Protestants and other branches of the Catholic Church? Are we not *holding out false colours to the former*, and drawing them near us, only in the end to be alienated from us more completely than ever? On the other hand, are we not cutting ourselves off from the latter, (who are our natural allies,) by making common cause with *a set of writers with whom, in such measure as we have imbibed the true Catholic spirit, we can have no sort of sympathy.* Mean while to the unprejudiced inquirers after truth (a large and growing number) are we not, until we have *shaken off such auxiliaries as these*, exhibiting a very distorted and unreal representation of the Catholicism to which we desire to attract them?"¶

(4.) *Respecting the state of our Church.*

Mr. Newman, after informing us that our Church needs a reformation, and of the manner in which it should be conducted, adds, "Till we her children are stirred up to this religious course, let the Church, our Mother, sit still; let her children be content to be *in bondage;* let us work *in chains;* let us submit to our imperfections as a punishment; let us go on teaching through the medium of *indeterminate statements* [with the stammering lips of ambiguous formularies—first edit.] and inconsistent precedents and principles but partially developed. We are not better than our fathers; let us bear to be what Hammond was, or Andrews, or Hooker; let us not faint under that BODY OF DEATH which they bore about in patience, nor shrink from the *penalty of sins* which they inherited from the age before them."** "The present Church system," is "an *incubus* upon the country."†† Mr. Warde deeply regrets our Church's "present corruption and degradation," hears with "pain" the words "pure and apostolical" applied to her, and says that "*the mark of being Christ's kingdom*" "is obscured and but *faintly traced* on the English Church."‡‡ "The pure light of the gospel" needs to be restored to this benighted land."§§ Even the validity of her orders has been attacked. "I had devised a scheme for you," says Mr. Froude, "which was knocked on the head by my finding from the British Magazine that you had been ordained by the bishop of

* Froude's Remains, i. 293, 4. † Brit. Critic for July, 1841, p. 2. ‡ Ib. p. 14.
§ Ib. p. 27. ‖ Ib. p. 29. ¶ Ib. p. 44. ** Tract xc. p. 4.
†† Froude's Remains, i. 405. ‡‡ Few more words, p. 90.
§§ Brit. Crit. for Oct. 1841, pp. 339, 40.

———. For my part I had rather have had my orders from a Scotch bishop. *The succession is purer."**

(5.) *Respecting the Church of Rome.*

"The age is moving towards something, and most unhappily the one religious communion among us which has of late years been practically in possession of this something is the Church of Rome. *She alone*, amid all the errors and evils of her *practical* system, has *given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic."*† "We *trust* of course that active and visible union with the See of Rome is not of the essence of a Church; at the same time, we are deeply conscious that in lacking it, *far from asserting a right, we forego a great privilege.* Rome has imperishable claims upon our gratitude, and *were it so ordered*, upon our *deference* . . . . we are estranged from her in presence, not in heart."‡ The Roman Church has "held up for imitation certainly more than any other Church of modern times patterns of evangelical sanctity," and "been even in her worst times, on most points, a firm and consistent witness in act and word for orthodox doctrine, whom in that respect it rather becomes us to imitate than to criticize."§ Rome "seems from the earliest times to have laid her finger on what is erroneous in doctrine."‖ "The lights of the Church in the middle ages, Hildebrand, Becket and Innocent."¶ Becket was one of "the blessed saints and martyrs of the Most High."**

(6.) *Respecting their own objects.*

"It ought not to be for nothing; no, not for any thing short of some *very vital truth;* some truth not to be rejected without *fatal error*, nor embraced without *radical change*, that persons of name and influence should venture upon the part of '*ecclesiastical agitators;*' intrude upon the peace of the contented, and raise doubts in the minds of the uncomplaining; *vex the Church with controversy*, alarm serious men, and interrupt the established order of things; set the '*father against the son and the mother against the daughter,*' and lead the taught to say, 'I have more understanding than my teacher.' *All this has been done:* and all this is worth hazarding in a matter of life and death; much of it is predicted as the characteristic result, and therefore the sure criterion, of the Truth. *An object thus momentous we believe to be the* UNPROTESTANTIZING (to use an offensive but forcible word) *of the national Church;* and accordingly we are ready to endure, however we may lament, the undeniable and in themselves disastrous effects of the pending controversy . . . . *We cannot stand where we are, we must go backwards or forwards: and it will surely be the latter.* It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated which as yet have been but intimated, and others developed which are now but in germ. AND AS WE GO ON, WE MUST RECEDE MORE AND

* Rem. i. 285.
† Newman's Letter to Jelf, pp. 25, 6.
‡ British Critic for July, 1841, p. 3.
§ Warde's Few more Words, p. 80.
‖ British Critic for Oct. 1841, p. 365.
¶ British Critic for July, 1841, p. 15.
** Ib. p. 42.

MORE FROM THE PRINCIPLES, IF ANY SUCH THERE BE, OF THE ENGLISH REFORMATION."*

III. The effects to which the teaching of the Tractators has led.

We are told by the Tractators themselves that "when the series [of Tracts] began, the prospects of catholic truth were especially gloomy."† But when No. 90 was written, the great difficulty confessedly was "to keep members of our Church from *straggling in the direction of Rome*,"‡ and the method taken was, to show that our Thirty-nine Articles might be interpreted so as to make them consistent with the Decrees of the Council of Trent.

Dr. Pusey, in his present Letter, admits "the tendency to Romanism which has of late burst upon us."§ Nay, he wishes to "impress upon the mind of" the bishops "a deeper view of *the tendencies to Romanism* than some of them seem to have taken,"‖ in order to induce them not to "aggravate the disease" by condemning the Tractators.¶ And he assures some of them that their censures have only tended to "harass and cause impatience,"** and that as to the younger disciples of the Tractators, if they find themselves thus condemned, "to a church they must belong, and *they will seek Rome*," among whom, he tells us, "are not merely what would be ordinarily called 'young men,'" but "some of the flowers of the English Church."†† The condition therefore upon which these "flowers" are to shed their fragrance upon the English Church is, that the doctrines of the Tractators are not condemned by it; and then doubtless they will have no occasion to "*seek* Rome," for they will find her in their own communion.‡‡

And, as might be expected, there have been some who, taking a far more creditable and ingenuous course, have already quitted a communion from which all their sympathies were withdrawn, and gone over to the Romish Church. Dr. Pusey, indeed, denies that such is the case, saying of those who have gone over, that they have been "*not at all* from among" the Tractarian school;§§ that an "Oxford tradesman ascribes his [change] to his private study of Hammond, Thorndike, &c.; the boy at Shrewsbury school was in habits of intercourse with Roman Catholics."‖‖ But were the works of Hammond, Thorndike, &c., the *first* the Oxford tradesman read on the subject, or the "Tracts for the Times?" Moreover whose disciple was he, and under whose preaching did he place himself, upon taking up

* Ib. pp. 44, 5. † Advertisement to vol. iii. p. 1. ‡ Newman's Letter to Jelf, p. 27.
§ p. 29, (24, 3d ed.) ‖ p. 38, (32, 3d ed.) ¶ p. 39, (32, 3d ed.)
** p. 39, (32, 3d ed.) †† pp. 89, 90, (74, 3d ed.)

‡‡ The reader may be glad to see the following additional illustration of this matter from the last number of the British Critic. "We are of course," says the reviewer, "not wishing them [the Romanists] to lay aside their opinion that union with Rome is in the abstract essential, and is the natural *corona* of holy living, (because we are addressing them on their own grounds;) rather they seem not to feel this as so certain . . . . They seem almost to rejoice more over the accessions to their number caused by mere argument, or mere imagination, than over all the indications, now so general, of reviving earnestness, which (we are arguing with them all along on their own principles) *would seem to promise in due time a far more plentiful and incomparably more valuable re-enforcement.*" (p. 294.) The reader will form his own judgment on the passage, but to me, notwithstanding the saving clauses in parenthesis, it seems worth especial notice: particularly when taken with its context, of which I will transcribe a few lines. "We repeat, we are speaking *ad homines;* our own opinion as we have before expressed is, that individuals would AT PRESENT act *(in the abstract)* quite unwarrantably in leaving us for Rome. Still we are induced to offer these remarks not only for the reason above stated, but also from the very *fulness and sincerity of affection* which on Catholic principles we are even bound to feel for the Roman Church herself." (p. 295.) §§ p. 35, (30, 3d ed.)
‖‖ p. 36, (30, 3d ed.)

his residence at Oxford? Mr. Newman's. Whence did the boy at Shrewsbury school receive his first impressions on the subject? From the Tracts for the Times. Nay, we may refer to much stronger and more important cases than these. To whose instructions are we to attribute the recent secession to the Church of Rome of a commoner of St. John's, a graduate of Christchurch, a scholar of Pembroke? I do not mention names, because I wish to avoid any personal remark. But is it not notorious that these gentlemen were disciples of the Tractators, the last (it is said) being the author of the Tract on "The Doctrine of the Catholic Church in England on the Holy Eucharist." These are not the only cases that might be mentioned, but are among the most recent. And in these, I would add, may be found a very sufficient answer to the foolish calumny sometimes thrown out against those who are reproachfully styled "low church," "evangelical," "ultra Protestant," namely, that their principles are the most likely to lead men to Popery, Mr. Sibthorp's example being quoted for proof, when, in fact, Dr. Hook himself admits that the extreme of High Church principles (as he calls them) is Popery.

One of the latest illustrations of the progress made towards Popery in our own communion, is a work published by Messrs. Burns, entitled, "Devotions commemorative of the most adorable passion of our Lord and Saviour Jesus Christ, translated from Catholic [i. e. Romish] sources." It "has been compiled," says the Preface, "*with the view of supplying in a measure the want which is believed to be extensively felt, of some assistance towards realizing for the purposes of meditation the solemn subject of the Passion and Holy Weeks.*" On Maunday Thursday at Lauds, we have the following rubrical direction:—"While the canticle *Benedictis* is being said, all the candles in the triangular candlestick having been first extinguished, except the one on the top, the six candles on the Altar are also extinguished, one by one, at every 2d verse, so that the last may be put out at the last verse. Likewise the lamps and lights throughout the church are put out. When the Antiphon, *Now the traitor*, is repeated, the topmost candle is taken from its place, and hid under the Epistle side of the Altar, whilst all kneel and say, *Christ became for us obedient unto death. Our Father* privately. Then the Psalm, *Have mercy*, p. xiv., a little louder; after which is repeated in the same tone, without saying, *Let us pray*, the Collect . . . After the Collect there is a confused noise for a short space, and then the lighted candle is brought out from beneath the Altar, and all rise and depart in silence."—pp. xix. xx. For Good Friday we have the following "Catholic" hymns:—"O faithful Cross, thou peerless Tree, no forest yields the like of thee, leaf, flower and bud. Sweet is the Wood, and sweet its weight, and sweet the nails which penetrate thee, thou sweet Wood. . . . When our first forefather ate the fruit which wrought his woful fate, our High Creator piteous mourned His holy Law by creatures scorned; and, fain to make the damage good, through Wood revoked the curse of wood. Sweet is the Wood, &c. . . . . Bow thy branches, haughty Tree; suspend thy wonted cruelty;

relax thy tightened arms; repress, for once, thy native stubbornness; thy Royal burden gently bear, and spare our dying God, O spare!—Sweet is the Wood, &c. . . . . Thou alone wert meet esteemed Him to bear, who man redeemed; thou, unshaken Ark, bedewed with the Lamb's availing Blood, shipwrecked man dost safely guide, and in port securely hide. O faithful Cross, &c."—(pp. liv.—lvi.)

If the reader should say, This is but nonsense, I reply, True, but it is very dangerous nonsense. And of this work thus speaks the British Critic,—"We hail with peculiar pleasure the appearance of a little work called 'Devotions, &c.,' and we hope that the great success which, as we understand, it has met with, may encourage the compilers to extend their plan, and make accessible to the English church many more of such devotional treasures. It is by such exhibitions of Catholic truth that the English Church will best retain her hold on the affections of those of her children who may be wavering in their allegiance, [i. e. if they see that such things are about to be introduced into the English Church, they will naturally conclude that they may as well stay where they are,] and it is thus also that many religious minds, who are as yet in greater or less degree in bondage to the popular religion, may feel the far deeper and truer gratification to their religious cravings, which the Catholic system supplies . . . . It may be added, that St. Buonaventura's Office on the Passion, with which this work commences, will be found very appropriate also for those who may wish at other seasons of the year, e. g. on an ordinary Friday, to make some special commemoration of our Lord's death; which indeed seems to have been its object in the case of the saint himself."*

Such are the doctrines, views, and objects of the Tractators, and such the results of their teaching.

The reader, then, may here view the case *as it is*, in contradistinction to that which it is too often represented to be. And the question is—a question seriously demanding the attention of *all* churchmen—whether a body of men teaching such doctrines and entertaining such views and objects ought to receive their countenance and support, or be reckoned consistent members of our Church.

Dr. Pusey gravely intimates, that the Bishops who have condemned their views ought first to have read *all* their publications, of which he enumerates about *twenty* octavo volumes.† Upon the *reasonableness* of this I offer no remark, but heartily do I echo the wish that they could have found time to do so, for I believe that their condemnation of the Tracts would have been any thing but weakened by such a course. The proofs given in the preceding extracts of the doctrines and views of the Tractators might be multiplied tenfold from those volumes.

But Dr. Pusey will perhaps say, that he has distinctly denied any desire to leave the Anglican for the Romish Church. No doubt he has. We acquit him of all desire to go over to Rome *as long as he can entertain the hope of introducing his popish doctrines into the Church of England.* Fain, indeed, would the Tractators have us

* Brit. Crit. for April, 1842, pp. 550, 551.

† pp. 93—96. (76—79, 3d ed.)

suppose that they are the best opponents of Popery. And why? Simply because they reject a few popish extravagances, some of which are hardly defended by the more learned among the Romanists themselves. The great errors which form the foundation of the popish system, are, as we have seen, firmly maintained by them.

And the very Letter to which we are here replying furnishes a direct and remarkable proof of the truth of what we are here asserting. "In those things," says the writer, "which in the Roman communion are at first sight *so attractive*, what is catholic and un-catholic are so strangely blended together, that to any well-instructed mind *they create the longing to* 'REAPPROPRIATE'* what is catholic, not to join a communion where," &c.† Here at last the truth stands confessed; the Tractators wish to "REAPPROPRIATE" from Popery what our Reformers rejected and drew up the Thirty-nine Articles to preserve us from. This is all we assert. And what, in particular, the doctrines so to be "REAPPROPRIATED" are, we have just seen. And, so far are they from opposing Popery, that we are expressly told that the question whether "the differences in doctrine which separate the Church of England and Rome *will upon examination vanish*," is one "unsuited to the present state of the two communions."‡ That is, we must be first "catholicized," and then the question will be easily answered.

Nevertheless, in the midst of all this, we are told that it would be a "shallow and untrue account" to ascribe the "tendency to Romanism which," it is admitted, "has of late burst upon us, to the influence of" the "Tracts."§ Did such a tendency exist when the Tractators commenced their labours? Has it not grown with their growth and strengthened with their strength? Nay, we have their own testimony against Dr. Pusey on this matter. In the Advertisement to vol. iii. of the Tracts it is said, "*When the series began, the prospects of catholic truth were especially gloomy*," and the writer claims for the Tracts the credit of having revived those prospects. What, indeed, is the necessary consequence of works written to show the necessity of our "*reappropriating*" from Romanism important and even, as it is confessed,‖ *vital* doctrines rejected by our Reformers, but a "tendency to Romanism, developing itself in the attempt to "unprotestantize" our own Church, or, in the failure of that, in apostacy to Rome? And for this latter step Dr. Pusey himself tells us that numbers are prepared, if the bishops of our Church continue to condemn the doctrines they thus desire to *reappropriate;*—a very good proof, by the way, that the bishops have made no "mistake," such as Dr. Pusey charges them with, respecting the doctrines of the Tractators. Yes, the threat is held out in the most direct and decisive terms, that in such a case they will at once go over to Rome.¶ I only reply, that it is difficult to understand how any man holding such views and serving *in the ministry* in our Church can entertain a doubt what he ought at once to do. Painful as such an event would be,—and what can

* Tract lxxv. p. 1. † p. 15. (13, 3d ed.) ‡ pp. 82, 3. (68, 3d ed.)
§ p. 29. (24, 3d ed.) ‖ Brit. Crit., July, 1841, p. 44.
¶ pp. 31; 89, 90. (26; 73, 74, 3d ed.)

be more painful than seeing a body of men nourished in a Church where they have been taught the pure doctrines of the gospel of Christ apostatize to Romanism?—it is a far less evil, both as regards their own souls and those of others, than their remaining where they are.

We here see, moreover, what is the real value of their high-flown expressions of respect for the bishops. Continue to act, say they to the bishops, as you are now acting, and numbers will at once break asunder the bands that connect them with you, and go over to Rome. We fairly warn you that we have struck the blow so deep into the very heart of the Church, that if the wound is probed, we will not be answerable for the consequences.

And this, says Dr. Pusey, is no token of inconsistency. No, there is an ingenious expedient at hand, and one well worthy the attention of our ecclesiastical authorities, by which language indicating the most profound reverence for the bishops* is reconciled with the tone of defiance, if they should controvert the *Tractators' views* of "catholic truth," a defiance not the less decisive because conveyed in very mild and bland terms. Dr. Pusey, naturally wishing "to remove the impression of inconsistency if they who have most vindicated the lawful authority of bishops should in any case be laid under the miserable necessity of speaking against what they deliver, or protesting against their teaching or their acts," adds, "I trust this may not be, but our duty to our bishop is limited by his duty to the Church."† And he maintains that "this duty of protest is not indefinite, nor another form of exercising 'private judgment,' but *opposed to it;* its subject is not what any may *think* catholic truth, but the articles of the Creed;" "the Creed" being the whole of that which the Tractators choose to call *catholic teaching*. And he proceeds to quote the following passage from Mr. Newman as laying down the true doctrine on this subject; which, he says, was "not (as some, JUDGING FROM THEIR OWN PRINCIPLES, might be ready to suspect) an *afterthought*, provided to justify opposition to authority if turned against us;" and this most justly, it being a very wise and provident *forethought*, to secure a refuge in case of accidents—accidents which his friend Mr. Froude foresaw from an early period of their course, when he said, "Nothing yet is so painful as *the defection of the heads of the Church.* The Bishop of Ferns is dying; *spes ultima.*"‡

"As they," i. e. the world, says Mr. Newman, as quoted by Dr. Pusey, "are eager to secure their liberty in religious opinions as the right of every individual, so do we make it every individual's prerogative to maintain and defend the Creed. They cannot allow more to the individual in the way of variety of opinion than we do in that of confessorship. The humblest and meanest among Christians may defend the faith against the whole Church, if the need arise. He has as much stake in it, and as much right to it, as bishop or archbishop, and has nothing to limit him but his intellectual capacity of doing so. The greater his attainments, the more serviceably of course and the more suitably will he enter into the dispute; but all that learning has to do for him is, to ascertain *the fact* what is the meaning of the Creed in particular points, since *matter of opinion it is not*, any more than the history of the rise and spread of Christianity itself." (Newm. on Rom. Lect. x. init. 1837.)§

* See p. 4, &c., (3d ed.)
† p. 40. (33, 34, 3d ed.)
‡ Froude's Remains, i. 250.
§ p. 42; (35, 3d ed.)

This, be it observed, is calmly put forward in reply to the censures of the Bishops upon the doctrines of the Tractators.

And so elsewhere Mr. Newman tells us that "the doctrine of the apostles" is "an *historical fact*, and ascertainable as other facts, and *obvious* to the intelligence of inquirers as other facts;" and "private judgment has as little exercise here as in any matters of sense or experience." "Apostolical tradition" is "a fact" and "the doctrinal key to Scripture."*

Hence, the Tractarian doctrines of tradition, the sacraments, &c. &c., and all those matters which they wish to "reappropriate" from the Romish Church, being "catholic truths," any one who holds them may reply to a unanimous declaration of the whole Bench,—My reverend fathers, I have the highest possible respect and reverence for your authority in those matters in which you and I agree, but as to those points upon which you have now spoken, I feel at liberty to rise up against "the whole Church," if it opposes me in my attempt to "reappropriate" what "WE *feel assured* is catholic teaching."†

There is, no doubt, considerable ingenuity in this attempt to reconcile their indulgence of their *private assurances* in the face of ecclesiastical authority with their opposition to the right of private judgment. Words and names often pass with the multitude for realities; and many of Dr. Pusey's readers will, I dare say, be sufficiently bewildered by them to forget that the very point in question between the parties is, *What is catholic truth?*

Dr. Pusey therefore, when defending those "catholic" truths that are "obvious historical facts," has all the advantage of infallibility without the odium of claiming it. Standing upon such an elevation, he is able to call bishops and archbishops to account, and instead of becoming thereby a "low churchman," is entitled to all the glories of "confessorship;" and accordingly he says of those Bishops who have opposed his views,—"The narrowness of what one must call the '*Nonconformist*' system . . . . cannot span the largeness of catholic truth . . . . I may the rather venture to say this *without arrogancy*, because it is difficult to see how one at least of these Charges can otherwise be reconciled with the formularies of our Church, or even the Creeds of the Church Catholic: *it is no disrespect* to speak of the unclearness or narrowness of a system, even when adopted by a bishop; it were shocking to think of any thing approaching even to unconscious heresy." (Dr. Pusey's judgment of "heresy" being of course the standard by which the Bishops are to be judged.)‡

"One may say of these Charges throughout, that the writers are jealous for truth or against error, which all earnest minds must be jealous about; only they seem to have these truths fixed in their minds in the (one may say so without disrespect, as speaking of the system, not of the respected individuals) *somewhat bald and naked way which characterizes the Genevan school* . . . . . Their chief

* On Rom. pp. 224, 5.

† Dr. Pusey's Letter, pp. 42, 3; and see the whole of pp. 39—44, (35, 36; and see the whole of pp. 32—36, 3d ed.)

‡ p 61. (51, 3d ed.)

maxims, that nothing must interfere with the office of Christ, or derogate from the sufficiency of Holy Scripture, all would hold with them, [yes, reader, "all," Dr. Pusey, Mr. Newman, Mr. Keble, &c., all hold "*the sufficiency* of Holy Scripture!"] but in the application of these principles they seem not only to condemn other truth, but even to CONTRADICT THEMSELVES."* The "difference of view between their statements and our own" "proceeds from *defect and omission* in theirs."†

All this is, no doubt, very respectful and deferential to the Bishops. Let it not be supposed that there is any presumption in it, because Dr. Pusey, though not infallible, yet advocating only that "catholic" truth that is an "obvious historical fact," cannot make a mistake.

What a useful weapon that word "catholic" is! With three syllables it settles every thing. A host of bishops falls at once before it. It is a magic wand that silences every adversary, a philosopher's stone that turns every thing it touches into gold.

But it would be unjust not to add that Dr. Pusey gives them credit for *good intentions*. Notwithstanding all their light and unconsidered censures of doctrines they have not given themselves the trouble to understand, their errors, their self-contradictions, their opposition to "catholic" truth on most important points, they are, he thinks, *well-meaning* men; and therefore he kindly makes allowances for their short-comings and infirmities. "I mean not," he says, "to throw blame on what has been done, though I think it mistaken. I hope even that good may be brought out of it." And what does the reader suppose is the good so to result? That those whom Dr. Pusey and his party are so fond of charging with want of due respect for bishops may now be "won to Episcopal authority for the time by its being apparently exercised in the direction in which they wish."‡ If Dr. Pusey really wishes that such should be the case, let me advise him to set a better example himself. Let me at least earnestly exhort him, before he deals in such insinuations, to bring his words and his acts into a better correspondence with each other. Either let him cease to address the Bishops in the language of devoted reverence, or let him no longer elevate himself to the seat of authority as the exponent of catholic truth, and arraign them at his bar for erroneous teaching, whenever they are opposed to his version of catholic truth. Such obedience as he prescribes is like that of him who said, "I go, sir, and went not."

The sort of obedience to which his teaching is calculated to lead, may be judged of by the following remarks from the pen of one of his disciples. "We *had bishops once* and clergy, and a king, who would have taught, and led, and ruled us *in the faith and fear of God* . . . . And we cut off their heads. We made to ourselves *such bishops* and priests, and such a civil government as was after our own hearts, and now we have no business to complain.* * * § The thrones of our bishops are not vacant: they are filled indeed

* pp. 64, 5. (53, 4, 3d ed.) † p. 67. (56, 3d ed.) ‡ p. 47. (39, 3d ed.)

§ What the meaning of these stars can be I cannot conjecture, except it be that something in the MS. was left unprinted for fear of the consequences its publication might involve.

for the present by witnesses against us, guardians for a time, * * * but by the side of them, as invisible assessors, present though invisible, sit the spirits of those whom he beheaded, ready to reappear and clothe themselves, as it were, again with flesh in their successors, as soon as ever, by the grace of penitence, by prayer and fasting, we may have procured from the only Physician the casting out of that strong evil spirit from our own breasts, which they his disciples tried in vain and could not cast out. The same people which sinned must repent if they would regain the opportunity they once lost, *and have their rulers such as they were before.*"*

Consequently our present Bishops are *a judgment upon the Church and nation* for the fate of King Charles I. and Archbishop Laud!

We have already seen that the remarks of the bishops in their Charges are presented to us in the two *opposite* lights of being written under quite a mistaken notion of what the doctrines of the Tracts really are, and yet of being such that, if they are persisted in, the disciples of the Tractators will leave the Church. It remains only for us to notice the *third* view which Dr. Pusey gives of them. He has discovered that the Bishops "wished to warn, *not to condemn*,"† and that even the bishop of Winchester *condemns nothing authoritatively*,‡ though, speaking of this very Charge among others in the next page, he remarks, "They mostly *condemn* not ourselves or our principles, but what they conceive to be such." This is indeed startling. It may certainly be very convenient that those who are thought to be condemned by these Charges should have three modes given them of escaping from the difficulty; one that the Bishops have altogether mistaken the matter, another that they have blundered in their treatment of it, and a third that they have condemned nothing; because then each man may take the solution he likes best. But the mind must be very capacious that can entertain all three at once. But to a confirmed Tractarian, a genuine disciple of No. 90, words are remarkably ductile and pliant. No condemnation can reach a Tractarian who is unwilling to receive it, as Dr. Pusey has most abundantly shown.

For instance, the Bishop of Chester condemns, as "departing from the sense of the Articles," those who "speak of the consecrated elements as not *remaining simply what they were before, and what to sight they seem.*" But then, says Dr. Pusey, he "refers as his authority to the Article condemning transubstantiation," and "transubstantiation" "designates only *that particular change* 'whereby the substance of the sacred elements ceases to be,'" and therefore *we may plainly limit his condemnation to this*, and not suppose him to contravene Antiquity, which continually affirms *a change*."§ So that when the bishop affirms that the elements "remain simply what they were before," and condemns those who maintain the contrary, he does not mean that *no* change takes place in them, but only denies one particular *sort* of change. And in this way Dr. Pusey kindly reconciles his statements with "Antiquity," and gets

* W. Palmer's Aids to Reflection, pp. 113, 14.
‡ p. 58, and see p. 97, (48, and see p. 80, 3d ed.)
† p. 7, (6, 3d ed.)
§ p. 73, (60, 61, 3d ed.)

rid of the "distressing" supposition that he has contradicted "catholic consent."

Thus, whatever condemnation may be pronounced upon his views, (and a more plain, direct, stringent condemnation could not be pronounced than what Dr. Pusey has here quoted from the Bishop of Chester,) the reply is ready, that however much the statements made seem to oppose his doctrines, yet that as it would be too shocking to suppose that they were ever intended to contradict "catholic truth," therefore they must be interpreted in some way that will reconcile them with what they seem to condemn; a mode of interpretation of which No. 90 furnishes so ingenious a specimen in the case of the thirty-nine Articles. Indeed, great part of Dr. Pusey's letter is as it were a continuation of No. 90 upon the subject of the late Episcopal Charges; though so little satisfied is he with his own explanation, that he at the same time assures the Bishops that if they continue as they have begun, his disciples will at once desert them for Rome.

Again, the Bishop of Ripon says,—"Knowing the respect in which our Reformers held catholic antiquity, I should believe that they were more likely to have correctly *imbodied that sense in it* [*the wording* of the Articles] than I, as an individual, should be, to discover that sense for myself."* Upon which Dr. Pusey most adroitly observes, "In one instance, we must *gratefully acknowledge*, that the *catholic* sense of the Articles is explicitly acknowledged, and the judgment only of our Reformers, as being many and revering catholic antiquity, is preferred to the judgment of any individual as to what the catholic sense is."† Yes, the ONLY difference between Dr. Pusey and the Bishop is, that the latter holds that our Reformers were sound catholics, and correctly expressed the catholic doctrine *in the wording of the Articles*, and the former holds that the Articles are "the offspring of an *uncatholic* age," notoriously "drawn up by Protestants, and *intended for the establishment of Protestantism*," (Protestantism being taken to signify anti-catholicism,) and are not to be interpreted according to "*the known opinions of their framers*," but in a "catholic" sense, which sense "was intended to be admissible, though *not that which their authors took themselves.*"‡ The one says, I hold the Reformers in great respect as my guides to what is Catholic, and accept their Articles as correctly imbodying *in their wording* the Catholic doctrine. The other says, the reformers are notoriously Protestant and uncatholic, and have worded their Articles accordingly, though I think I can manage so to interpret the words as to make them bear a catholic meaning. And so far is Dr. Pusey from admitting that there is any condemnation in this, that for this close approximation to agreement, he tenders to the Bishop his "grateful acknowledgments."

There are other statements which it is still more painful to notice, but which, in justice to the reader, must not be passed over.

Of this nature is Dr. Pusey's representation (already noticed) of the parties engaged in the present controversy. It is a struggle between the "*Genevan* and catholic" "schemes of doctrine!"§ To

* Charge, p. 25. † p. 81. (66, 7, 3d ed.) § p. 84. (70, 3d ed.) ‡ Tract 90, pp. 4, 80, 82, 2d ed.

any man at all acquainted with the literature of the day, a reply to this is wholly unnecessary. Nay, if every opponent of Tract 90 must be of the "Genevan" school of doctrine, then was Archbishop Laud himself of that school, for, as I have shown elsewhere,* he even prohibited the publication of a work of precisely the same kind.

Again, his readers are told, "When people are compelled to leave declamation, and name our peculiar tenets, they can find [none]† which they can distinguish from those of our chief divines."‡ "One may claim without hesitation . . . . that our teaching is more in accordance with the acknowledged divines of the 17th century—I would not exclude in this respect even those of the 16th—than that which opposes it."§ And he assures them that the opponents of the Tractators have "*throughout avoided this question, whether the chief divines of the* 17*th century are most with us or with them.*"‖ And these things are said by one who professes to have "now these many years read diligently what has been written against" the Tractators,¶ and in the face of Mr. Newman's acknowledgment, that his views are *not* those held by the framers of our Articles.**

Moreover, when describing the teaching that prevailed in the Church until he and the Tractators arose to purify it, he informs us that "the popular system," "spoke of the cross, but *not of bearing it;*" nay, it "shrunk from inculcating the value" even "*of regular devotion, of self-discipline,*" &c. "Of the Church as the mystical body of Christ, it had no thought at all."†† To *attach value* to any of them [i. e. "the Church, the Sacraments, good works, holiness, self-discipline, repentance"] was, as we have often been condemned to hear, and shocking as it is to repeat, to substitute, as it might be, the Church or the Sacraments, or repentance, or good works for Christ."‡‡ *Men were called upon to rely upon a Redeemer's blood, without being taught how to 'follow the blessed steps of his most holy life,'* "§§ statements to which, as already made in his former publications, his attention has been especially called, as conveying a most unfounded calumny upon those of whom he speaks;‖‖ and which do not excite indignation, only because they are so groundless as to defeat the object they have in view, and return with tenfold force upon the head of their author. They are couched, no doubt, in very bland phraseology, but words may be "smoother than oil" and yet be "very swords." Such things, alas! are of constant occurrence in the writings of the Tractators. How they can justify them, is to me inexplicable. But, certainly, the "catholic" system appears to be very large, expansive, and convenient, on such matters, comprehensive enough, it seems, to admit the Clementine "economy,"¶¶ and that, no doubt, gives a latitude of which the "narrowness" of the Protestant system knows nothing.

* Divine Rule of Faith and Practice, Pref. vol. i. p. xxi.

† I conclude that this word was omitted by a typographical error, as the sentence requires it. The reading of the 3d ed. is, "they find none."

‡ p. 88. (73, 3d ed.)
§ p. 98. (81, 3d ed.)
‖ p. 99. (81, 3d ed.)
¶ p. 59. (49, 3d ed.)
** Tract xc. p. 82. 2d ed.
†† p. 51. (42, 43, 3d ed.)
‡‡ p. 61. (50, 3d ed.)
§§ p. 102. (84, 3d ed.)

‖‖ Letter to the Bishop of Oxford in answer to Dr. Pusey's, by a Clergyman of the diocess.

¶¶ See pp. 8, 9 above.

And distributing his favours with an impartial hand, he proceeds to say that the *other* "great section" of our clergy "seemed to maintain the skeleton of a traditional system, holding truth often as a negation of other truth, as, baptismal regeneration *to plead against the necessity of change in life.*"*

Such, says Dr. Pusey, was the condition of the Church, and such the systematic teaching of the "two great sections" into which the clergy were divided, when I and the Tractators arose to be fathers in Israel. And now "a great change has come over our people."† And though "*nothing is as it should be,*" yet, "every thing we may trust is *set in a course* whereby it may *hereafter* become such."‡ "Devotion, charity, self-denial . . . . are increasing . . . . the education of the poor and the building of churches carried on with more individual exertion and sacrifice, even while the efforts and means of Societies are enlarged; nobler plans, like that of some years past, for the Metropolitan Churches, the extension of education, our Colonial bishoprics," &c. "The bishop of Winchester mentions some of these changes as a blessing attendant upon the 'going forth of the word of God in all its freedom and integrity;'" but, adds Dr. Pusey, "*acknowledging gladly the services of the section of the Church which opposes us, and without, in an unseemly* WAY, *contending that these blessings have been ministered by their Author* THROUGH OUR HANDS, *one might yet ask, who is most likely to have been instrumental in them?*"§ Truly has Dr. Pusey said, that "in these sad days of division and rebuke . . . . people look at things not as they are, but as themselves would have them."‖

To offer any answer to such representations would only be wasting the reader's time; but to point them out to his notice is a duty. They are too painful to dwell upon.

I speak most sincerely when I say, that were it not necessary for the sake of guarding others against their doctrines to refer to these things, I would much rather refrain from any notice of statements so little creditable to our common Christianity, so illustrative of the fact to which history, alas! bears such abundant testimony, that even good and well-intentioned men, when earnest for the accomplishment of what they think a good end, can shut their eyes to every thing but what seems best fitted to farther the object they have in view.

Nor is it any defence of these statements, that Dr. Pusey follows them up with others that are not altogether consistent with them.¶

* p. 104. (85, 3d ed.) † p. 100. (82, 3d ed.) ‡ p. 105. (86, 3d ed.)

§ pp. 105—107. (86—88, 3d ed.) In the third edition the last passage stands thus:—"We have ever acknowledged gladly the services of the section of the Church which opposes us, and it is with thankfulness that I hear from another source, that as to the one Sacrament at least, there have been, even in past years, signs of a deeper value for it, than, amid their *imperfect knowledge of the doctrine* [poor ignorant people] one could have hoped: it is cheering to think how on love for our Lord, larger gifts of sacramental grace may be bestowed than they think of who receive them: again, the very section of the Church alluded to, itself varies much in the shades of its views as to these subjects, some all but acknowledging the highest doctrine, others holding but the very lowest; it would be shocking also to be contending, in an unseemly *way*, through whose hands the blessings spoken of by the bishop have been ministered by their Only Author; still one might ask, who is likely to have been most instrumental in these results?"

‖ p. 55. (45, 46, 3d ed.)

¶ I give the passage here lest I should be thought to conceal any part of the case. "I said,

They produce an impression, and are intended to produce an impression, upon the mind of the general reader; and that impression will be at variance with the real state of the case.

My own conviction is, that the salutary reaction that has undoubtedly taken place in our Church is entirely independent of the Tractators' labours, and that *their attempt to carry that reaction into extremes has had, and will increasingly have, a most injurious effect upon it.* They have in some quarters converted a healthy reaction into a most unhealthy one, and in others have given a serious check to that reaction itself. The cause of ecclesiastical order and unity was rapidly gaining ground in the Church when the Tractators commenced exertions, and had they carried on their labours upon sound Church of England principles, the Church would have been much indebted to them. But the very foundation on which they *commenced their work*, was a dogma which has always been utterly repudiated by our reformed Church and all her great divines.* And as might be expected, the reception of one false doctrine has led the way to the reception of many others; and what is far worse, isolated sentences from our great divines have been paraded before the public eye, as evidence of their approval of sentiments which their works, as a whole, show that they abhorred. The consequence is, that the best friends of ecclesiastical order and unity are hampered at every step by a body of men being allowed without censure to put forth in the name of our church the most arrogant sacerdotal claims. They are compelled continually to act as it were with a protest in their mouths, lest they should be supposed to be countenancing the Tractarian delusion. While others, less attached to the ancient government and discipline of the Church, have their affections more than ever alienated from it. As it respects those important bodies the foreign reformed Churches, it is a well known fact that *their* feeling on the subject (speaking generally) is that only of amazement and heart-felt disgust. Thus in various ways have the Tractators, so far from advancing, *materially impeded* the cause of Christian unity. Their "advocacy of sacerdotal claims not founded upon Holy Scripture, but rather repugnant to the genuine principles of the Gospel," has been especially noted by Dr. Hawkins, the Provost of Oriel, as "calculated to *delay indefinitely* the general reception of apostolical order and the unity of the Christian Church." "*I deplore*," he adds, "*the revival of a tone of thought and language which tends indefinitely to prolong disunion.*"†

my lord, that 'we were but one small link in the vast chain of means and effects whereby God is working for his Church what he willeth.' I shall not, therefore, be suspected of claiming for ourselves an undue share in this great work. The change, although more marked of late, was not of yesterday, or of the last few years. The section of the Church which thinks itself most opposed to us did much in its day to restore religious earnestness and devotion; much was done in a more tranquil way by some in your Lordship's station, or by those in our own who handed down to our times the principles now put forward more prominently; we 'entered into other men's labours,' as others, we trust, will reap where we have sown." But even here it is added,—"Still it is acknowledged that many have been stirred up by *the writings which have come forth from this place; the new life which has from above been infused into our Church has of late taken a form in accordance with the principles of our Church, as they have been set forth* HERE; persons who as yet stop short of doctrines which in the name of our Church *we* have taught, still own themselves indebted to *us* for *showing them the nature of that Church, and teaching them apostolic order*."—pp. 108—110. (89, 90, 3d ed.)

* See p. 16, above. † Sermon on the Apostolical Succession. App., pp. 35, 43.

And in the midst of all this, strange as it may appear, Dr. Pusey denies that the Tractators are "a party" in the Church. "The use of this word [we] having been misunderstood," he says, "in my 'Letter to the Bishop of Oxford,' as though it recognised the existence of a party, it may be said, that here, as there, it is used simply as a compendious term for those who are attacked in common for maintaining *the principles of the Church.*"* Forgetting, however, this definition, he remarks elsewhere, "*we* have been all along but working together with *others* in their different spheres, as writers or parochial ministers, holding the same general principles, but formed independently of *us* by the same Lord who gave *us* our work . . . persons who as yet stop short of doctrines which in the name of our Church *we* have taught, still own themselves indebted to *us* for showing them the nature of that Church."† So that "*we*" *do* form a party in the Church, and a party distinct even from many who "hold the same *general* principles." Nay, even if the term was used to denote only those who are "maintaining the principles of the Church," the very question at issue is, who they are.

Let it not be overlooked, also, that this letter furnishes additional testimony, that when the Tractators set out upon their course, they knew very little about the matter respecting which they undertook to teach others. "All we know is," says the author of Tract 71,‡ "that here we are, *from long security, ignorant why we are not Roman Catholics.*" A very disgraceful state surely for a professed theologian to be in, and doubly so for one who is putting himself forward to teach others on the points at issue between the two churches. But it quite accounts for the oscillations and variations of the Tractators. And Dr. Pusey does not affect to deny, that they were themselves "learning while they taught." He admits that this was "in some degree true of *all*," and "may have been *specially so* of *some.*"§ To what sources they went for information, no one who has read their works can for a moment doubt. Romish authorities, Romish misrepresentations, Romish sophisms, meet one in every page.

To the remarks of Dr. Pusey, in which he calls to account the authorities of our Church for the establishment of a Bishopric at Jerusalem, and prefers various groundless charges against the continental Protestant Churches, I feel it unnecessary to make any reply. As it respects the former point, his remarks have already been abundantly answered by anticipation; and on the latter, a reply has been given by one better fitted by local knowledge to do justice to the subject.‖

The conclusion of the Letter is like the commencement. "What we long for . . . . is at the least *peace;* if it may be, sympathy and direction. We wish the Church to act, not ourselves; we wish

* p. 29, (24, 3d ed.) † p. 109, (89, 90, 3d ed.) ‡ p. 1. § p. 91, (75, 3d ed.)
‖ See Letter to Dr. Pusey, in reference to certain charges against the German Church, by the Rev. H. Abeken.

a direction to be given to this *mighty movement* within our Church, which, swelling as it is, month by month and day by day, *cannot be checked.*"* "It is *too late* for any mere check."† "When *the whole ocean* is stirred from its depths, to what end to stay, if we could, a single wave?" &c. &c.‡ The meaning of which is just this:—Sympathize with us if you please, take your place at the head of the "mighty movement" we have made in the Church if you choose; but take heed how you disturb us. Nay, to oppose any effectual bar to our proceedings is wholly beyond your power. You might as well attempt to control the ocean.

What! is this the language of the dutiful son of the Church, Dr. Pusey? this the mode in which the constituted authorities of our Church are to be addressed by their reverers, when they show symptoms of a disposition to check their wanderings and desires to "reappropriate" Popish errors? And surely it is time enough for the prime leader in such a movement to talk of peace, when he has laid aside his arms, and relinquished his threats. Till then, it may be justly replied to him, "What hast *thou* to do with *peace?*" Your exhortations are misdirected. The parties to whom your warnings should be addressed, are—not those whose duty is to repress error, but—those who are playing the part of "ecclesiastical agitators" to "unprotestantize" the Church, stirring the ocean from its depths (to use your own phrase) to overwhelm all opposition.

But Dr. Pusey stops not even here. No, he and his party are such peace-loving men, that while for years they have been hurling their weapons on all sides, and, alas! for a long time almost unnoticed, they are quite grieved and shocked that there should now be an attempt on the other side to rouse people to a sense of their danger, and urge them to stand on their guard against those who would subject them to the yoke of soul-destroying errors. It is quite moving to read Dr. Pusey's pathetic lamentations over the "*unholy warfare*" carried on against them "under the banner of our bishops." "The repose of our once peaceful villages," he says, "is broken in upon,—the most stable part of our population unsettled," &c.§ But, enough; of such language from such a quarter one can only say,—

Quis tulerit Gracchos de seditione querentes?

And though, as we have already observed, Dr. Pusey denies in the former part of the Letter, that the Tracts were the instruments for stirring up this controversy in our Church, he, in the very context of the above complaints, remarks,—"From the very first, these views spread with a rapidity which startled *us.* We then dreaded lest what spread so rapidly should not root deeply. Even *at the first,* the light seemed to spread like watch-fires from mountain-top to top, each who received it conveying it on to another, so that *they who struck the first faint spark* knew not how or to whom it was borne onward."‖

* pp. 136, 7, (112, 3d ed.) † p. 138, (113, 3d ed.) ‡ p. 139, (114, 3d ed.)
§ p. 140; and see pp. 151, &c. (115; and see pp. 125, &c., 3d ed.) ‖ p. 142, (116, 3d ed.)

Why here is a direct admission of all with which they are charged; that they were at the very root and origin of the movement, that they "struck the first faint spark" from which the whole fire has emanated. Is it any defence of their cause to say, that they found men's minds like gunpowder, to receive and propagate their spark? When did it happen, that a few zealous and indefatigable men, combining together to disseminate certain tenets, were unable, *whatever those tenets might be*, to produce a temporary commotion in any Church, and range a multitude of disciples under their standard? Surely we have seen enough in modern times to show us that this is no difficult task, no uncommon case.

But in fact the whole Letter teems with such inconsistencies. Listen to parts of it, and you would suppose that all which Dr. Pusey and his party desired, was greater activity in carrying out and enforcing the discipline and doctrines of our Church. Thus he tells us, "This is the ideal which we have proposed to ourselves, *not to alter any thing in her*, but," &c.* No; though the communion service is "a judgment on the Church,"† and our Reformers, in not adopting "the canon of the mass," that "sacred and most precious monument of the Apostles," "mutilated the tradition of 1500 years," and "our present condition is a judgment on us for what they did;"‡ though the Revolution of 1688, for which, in the services of our Church, we "adore God's wisdom and providence," as a special instance of his "loving-kindness," a blessing to "our Church and nation," was an unjustifiable "rebellion;" though the Articles were "drawn up by Protestants, and intended for the establishment of Protestantism;" though "it ought not to be for nothing, no, nor for any thing short of some *very vital truth*, some truth not to be rejected without fatal error, nor embraced without *radical change*, that persons of name and influence should venture upon the part of '*ecclesiastical agitators*,' " and yet "all this has been done, and all this is worth hazarding in *a matter of life and death*," for "an object thus momentous we believe to be the unprotestantizing (to use an offensive but forcible word) of the national Church;"§ yet, saith Dr. Pusey, *we do not wish to alter any thing in the Church*.

Again,—"Let the catholic teaching of our Church," it is said, "and her holy practices, be put forward, and *we* [i. e. Dr. Pusey's party] shall no longer stand out conspicuous, because we teach or recommend them."‖ What can be a more legitimate object of desire? Surely people must be most unreasonable who are opposing those who only wish to "teach" and "recommend" "the catholic teaching of our Church and her holy practices!" But now let us turn only a few pages back, and we find, that instead of this, the characteristic mark that distinguishes this party, is the desire and strenuous effort to "reappropriate" from Popery the doctrines

* p. 50, (41, 3d ed.)
† Froude's Remains.
‡ Newman's Letter to Faussett, 2d ed. pp. 46, 7.
§ Brit. Crit. for July, 1841, pp. 44, 5. Quoted more fully, "Div. Rule," &c. Pref. pp. x. xi.
‖ p. 146, (120, 3d ed.)

which our Reformers rejected,* to set up a Popish rule of faith, a Popish doctrine of apostolical succession, a Popish view of the Church and sacraments, a Popish doctrine of sacrifice in the eucharist available for the quick and dead for remission of sins, a doctrine on Transubstantiation, Purgatory, Invocation of saints, &c. &c., aye, even the Papal Supremacy, which, if not Popish, is at least so near it, that it is like splitting hairs to draw a distinction between them; nay, which is *admitted* to be in most of these instances consistent with the Tridentine statements, and not Popish, only because it does not reach all the extravagances *practised* in the Romish communion. And so completely dissatisfied are they with the present state of our Church, and her doctrines, rites, and services, as settled by our Reformers, that they have committed themselves, as we have seen, to the unequivocal and earnest expression of the indignation and disgust with which they view what our Reformers did.

Moreover, *so certain are they of success if not interfered with*, that Dr. Pusey scruples not to exclaim,—"On the issue [of the present struggle] hangs the destiny of our Church; if human frailty or impatience precipitates not that issue, [i. e. if episcopal "frailty or impatience" does not interfere,] *all will be well*, and it will have a peaceful close; yet a decisive issue it must have; the one must in time absorb the other; OR, TO SPEAK MORE PLAINLY, THE CATHOLIC, AS THE FULL TRUTH OF GOD, MUST, UNLESS IT BE VIOLENTLY CAST OUT, IN TIME LEAVEN AND ABSORB INTO ITSELF WHATEVER IS PARTIAL AND DEFECTIVE; AS IT HAS ALREADY VERY EXTENSIVELY."†

And yet, in the midst of all this, while confessing that he and his party have raised a contest in the Church, such that he can only compare it to the whole ocean being stirred from its depths, that the struggle is of such importance that on its issue "hangs the destiny of our Church," that, as Mr. Newman long ago told us, "they aspire, and by God's blessing intend to have a SUCCESSFUL FIGHT,"‡ now that their cause is perilled by the exposure of their blunders, misrepresentations, false doctrine, and attempts to "reappropriate" some of the worst doctrines of Popery, they have the hardihood to come forward to entreat the authorities of our Church,—not to stop *their* movement, for *that* they warn them it would be impossible to do—but to stop that *opposition* to the movement which keeps up the contest in the Church; and this, forsooth, because they are such admirers of peace, and love, and charity, that it quite grieves them to see the Church so divided!

Most justly does Dr. Pusey say, that he and his party are in an "*unnatural* position,"§ and every step they take shows more and more the truth of this.

But, says this apologist for the Tractators, though the Reformers "fell into [what he chooses to call] the language of the Zuinglian school," yet "it is plainly unjust to accuse those who hold otherwise of disaffection to our Church, since our Church was not the creature of the Reformation, was "not of man nor by man," but is

* p. 15. (13, 3d ed.)
† p. 85. (70, 3d ed.)
‡ Lett. prefixed to vol. iv. of the "Tracts," p. xiv.
§ p. 87. (72, 3d ed.)

the same city of God, set up for man's salvation,which was originally planted on these shores by Apostles or Apostolic men. Our attachment is to her, not because of any changes which she has undergone, though thankful for his providence and guidance of her, but amidst them, as the precious gift of God, the ark which, however tossed *up and down*, He has still guided," &c.* And the character of their regard towards our Church is of this kind, that "feeling that they owe their allegiance to their Church, because she has the Apostolical succession in this land, and God has placed them in her, and in her made them members of his Son, [they] reverence her as such, and dare not think of forsaking her, so long as they see no proof that she is forsaken of their and her Saviour, 'the Saviour of the body.' "† Their state of mind, indeed, seems very closely to resemble that which Mr. Gladstone *coolly contemplates* as having probably been that of Bishop Goodman,—"It appears to me, that he is untruly described as an apostate to the Church of Rome. *It seems very much more probable, that he was a person who abstractedly preferred the Church of Rome as a whole, but did not think himself entitled to depart from the pale of that portion of the Catholic Church in which his lot had been actually cast.*"‡ And so, good man, he lived and died a Romanist at heart, and a Protestant *bishop* by profession. In other words, notwithstanding all their objections to our doctrines and services, as settled by the Reformers, they feel desirous of remaining in our Church, as being the Apostolical Church of this land, as long as she retains what constitute in their view the necessary marks of a true Church. Now in the case of *laymen*, this is an explanation which can be understood, and which may certainly reconcile a continuance in our Church with a disapprobation of some of her doctrines and services. But her clergy are very differently circumstanced. *They* are required to testify their full belief that her doctrines and services, *as settled by the Reformers*, are agreeable to the word of God. To teach an ideal Catholicism, then, as the true doctrine of our Church, while they sign Articles couched in the language of a school of doctrine which they hold to be essentially incorrect and defective, is conduct which I will not venture to characterize. "Our very *errors*," says Dr. Pusey, "have been in part owing to it [a yearning after visible unity;] we mixed ourselves up at the first with foreign Reformations, and *impaired* our formularies, with a view to it;"§ and yet to these "errors" and "impaired formularies" the Tractators declare their unqualified assent and consent as agreeable to the word of God.

To show Dr. Pusey's real view of what has been the state of things in our Church in consequence of the Reformation, I need but quote one passage.

"The period of restoration in body or mind or spirit in individuals or states or churches, is always the most critical. The struggle is the sharpest, and the peril and suffering the greatest, when the Evil Power is about to yield to the Divine command, and *quit the body it has possessed.* The evil 'spirit cried and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up, and he arose.' If we then are sore rent, so that to some it seems as if our Church must be rent asun-

* p. 148. (124, 3d ed.)
† p. 147; and see pp. 13, 14. (121; and see pp. 11, 12, 3d ed.)
‡ Church Princ. p. 561.
§ p. 24. (20, 3d ed.)

der, we may be cheered by our very sufferings, and hope the more that Satan 'hath' the greater 'wrath' with us, 'because he knoweth that he hath but a short time;' we may the more hope, that He is about to 'take' us 'by the hand, lift' us 'up, and' we shall arise.'"*

The change, therefore, which took place in our Church at the Reformation, was caused by Satan taking possession of it; and the object of the efforts of Dr. Pusey and his party is, that they may be instruments in God's hands for making Satan "quit the body he has possessed" by the re-introduction of "catholic" truth. This, I suppose, is a set-off to the remarks (so much complained of) of the Bishop of Chester, in which he has attributed the revival of popish errors in our Church to the agency of Satan. This Dr. Pusey thinks, "shocking to write,"† but he is not at all shocked at representing our Church itself as having long been possessed by an evil spirit, which he hopes is about now to be cast out.

His opponents, he says, "cannot understand persons confessing with holy Daniel 'for our sins and for the iniquities of our fathers, Jerusalem and thy people are become *a reproach to all that are about us*,' and yet that they 'yearned over her stones, and it pitied them to *see her in the dust*.'"‡ No, indeed, they "cannot understand," how those who have given their *hearty assent and consent* to the doctrines and services of our Church as settled by our Reformers, should maintain that for these very things we are "a reproach to all that are about us," and "in the dust." But there is one thing they *can* understand; they *can* understand, how "for our sins and the iniquities of our fathers," we may *become* "a reproach to all that are about us," if, instead of ministering to men the pure gospel of Christ, the blessed tidings of salvation, as revealed in the word of God, we play the dog returning to his vomit, and "reappropriate" the foul and soul-destroying errors from which, by the blessing of God, we were delivered at the Reformation, again becoming part and parcel of that mystery of iniquity, of which the warning voice of prophecy, as interpreted by a cloud of witnesses among our most able divines, has said, "Come out of her, my people, that ye be not partakers of her sins."

And ground indeed there is for humiliation at the present state of our Church. Which of her faithful sons will not mourn over her present trials and distractions, and lament that, instead of having all her energies engaged in the work of her high calling, she is occupied with disputes upon the very first elements of the doctrine of Christ, her ministers pointing to different sources for the very waters of life. Well may it excite her carefully to examine the account she can give of her stewardship, when that gospel with which she has been intrusted, seems about to be exchanged for "another gospel, which is not another," but the mere fiction of those who, relying upon the vain imaginations of man, "trouble" the Church, and "pervert the gospel of Christ."

As it respects the future condition of our Church, much, as Dr. Pusey says, depends, under God, upon the course taken by our ecclesiastical authorities; and it would be difficult to overrate the responsibility which rests upon them at the present moment.

* p. 152. (126, 3d ed.)

† p. 58; and see p. 86. (48; and see p. 71, 3d ed.)

‡ p. 148. (123, 3d ed.)

Whatever studied indistinctness there may be in some of Dr. Pusey's statements, one thing at least is clear, that his party have armed themselves for a contest never to be discontinued in our Church, until it has "a decisive issue;" and so deeply does that contest affect the very foundations on which our reformed Church is built, that "on the issue" of the struggle, Dr. Pusey himself tells us, "hangs the destiny of our Church."* The warning given is distinct and decisive. One or the other party, we are told, must give way. The struggle will be carried on till then. We are fairly admonished that there will be no peace in the Church as long as the two parties co-exist within her. Such is the language in which our ecclesiastical rulers are addressed by one who appears to study to clothe his thoughts in the mildest words.

In what *way* the dangers of "the present crisis" are to be met, is a question into the discussion of which I will not presume to enter. That the difficulty is one which cannot be avoided, that sooner or later a decisive step must be taken, that the danger is daily increasing from the number of young and inexperienced individuals who are being misled by the plausible sophisms of the Tractators, must, I suppose, be evident from the Letter under consideration.

The very fact that there is now a body of teaching, a doctrinal system, put forth in our Church by certain of her clergy as, to say the least, *consistent* with her standard of doctrine which is unblushingly confessed to be in almost all points agreeable to the decrees of the Council of Trent, is one which *in itself* involves the most serious consequences. As long as this system remained uncondemned by our ecclesiastical authorities, so long may its existence among us be taken as a proof that Romish doctrine may be preached by an Anglo-Catholic consistently with his subscription to our Thirty-nine Articles; so long will it remain to be appealed to by future generations in vindication of any approximation to Romanism to which the bias of the age may incline; so long will it remain as an effectual bar to any warm feeling of affection and confidence on the part of the foreign Protestant Churches towards the English Church.

I rejoice therefore that Dr. Pusey has himself appealed to our ecclesiastical authorities on the subject. And the case so submitted to their decision may be summed up in two brief questions. Are individuals among us to be allowed to "reappropriate" at pleasure, and inculcate upon the people as "catholic" truths, doctrines which our Reformers rejected, and drew up the Thirty-nine Articles to eradicate from among us? Is a party which has armed itself for a struggle never to be terminated but in "decisive issue" in its favour, whose subtle teaching is continually drawing over numbers of young and inexperienced minds to their standard, and *whose object is to undo what was done at the Reformation*, to be allowed to work out its plans undisturbed?

Upon the answer given to these questions depends, under God, the well being—the existence—of our Reformed Church.

* pp. 84, 5. (70, 3d ed.)